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# Did Jesus Command Immersion?

AN EXHAUSTIVE STUDY OF THE  
WORD "BAPTIZE"

AMES

BY

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Author of

"Deeper Experiences of Famous Christians," "Best Methods of Bible Marking,"  
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Great Bible Readings on the Holy Spirit,"  
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## PREFACE

The object of this book is not to stir up controversy concerning baptism, but to help provide a basis on which all denominations of Christians may become united. After an exhaustive study of the subject the writer is fully convinced that there is but one method of administering the ordinance known as baptism which will meet all the requirements of the Scriptures and which is acknowledged as valid by all classes of Christians; and that method is pointed out in these pages with the hope that it will speedily be adopted by all Christendom, so that another barrier will be broken down which has prevented the unity of God's children.

It has been the author's intention to make this treatise the most exhaustive, conclusive, and impartial, and at the same time the most condensed, work on the subject of baptism. For this purpose, he has ransacked the leading libraries of America and Europe, and especially the library of the British Museum; and such a fund of information has been condensed into these pages as has never before appeared in any volume on the subject of baptism. Almost every important work on the subject has

been at the writer's disposal, and he has freely availed himself of the information contained in them, always verifying the quotations from the original sources so far as possible. The quotations from foreign languages are either literal translations or the most critical translations available. Quotations from the Greek classics are principally from Conant's splendid work on *Baptizo*.

The crucial question with regard to baptism is, What does the word *baptize* mean? In a spirit of Christian love to all God's children, we have endeavored to present the truth in such a manner as to remove all doubts regarding the meaning of the word. We have much more regard for Christians who have the spirit and power of the gospel, and yet are ignorant concerning the true mode of baptism, than we have for those who practise the outward form as Jesus commanded it, and yet are ignorant of the true spirit and power of the gospel. May the Lord bless this work to all who love Him in sincerity.

Yours in Christian love,

J. GILCHRIST LAWSON.

## I.

### WHAT THE BIBLE SAYS.

MATT. 3:16.—“And Jesus, when he was baptized, went up straightway out of the water,” etc.

JOHN 3:23.—“And John also was baptizing in Ænon near to Salim, because there was much water there.”

ACTS 8:39.—“And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water,” etc.

ROM. 6:4, 5.—“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

COL. 2:12.—“Buried with him in baptism, wherein also ye are risen with him,” etc.

HEB. 10:22.—“And our bodies washed with pure water.”

## II.

WHAT THE STANDARD ENGLISH DICTIONARIES SAY.

WEBSTER'S UNABRIDGED DICTIONARY (1900).—"Bap-tîzé . . . [ . . . from Greek *baptizein*. See BAPTISM]."

"Bap'-tism . . . [ . . . Greek *báptisma*, from *baptizein* to baptize, from *báptein* to dip in water, akin to *bathús* deep, Sanskrit *gah*, to dip, bathe]."

WORCESTER'S DICTIONARY (unabridged).—"Bap-tîzé, *verb active* [Greek *baptízō*, to dip or merge]."  
[NOTE.—"BAPTÍZŌ" is the first person, singular, present, indicative, active, and "BAPTÍZEIN" is the infinitive of the same verb.]

STORMMOUTH'S DICTIONARY.—"Baptize," [etymology under BAPTISM.] "baptism, *noun*, bǎp-tĩsm [Latin and Greek *baptísma*—from Greek *baptízō*, I dip, I submerge—from *bapto*, I dip in water]."

STANDARD DICTIONARY.—"Bap-tîzé . . . [ . . . Greek *baptizō*, <*baptō*, dip]."

CENTURY DICTIONARY (7 volumes).—"Baptize . . . <Greek *baptizein*, dip in or under water, baptize, <*báptein*, dip in water."



IMPERIAL DICTIONARY (4 volumes).—"Baptize . . . [Greek *baptizō*. See BAPTISM]."

"Baptism (bap'tizm), noun [Greek *baptisma*, from *baptizō*, to baptize, from *baptō*, to dip in water]."

MURRAY'S NEW ENGLISH DICTIONARY (6 volumes).—"Baptize . . . Greek *baptizein* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, from *baptein*, to dip, plunge, bathe]."

THE ENCYCLOPÆDIC DICTIONARY (7 volumes).—"Băp-tîze, băp-tîse, . . . [ . . . Greek *baptizō*= (1) to dip in or under water]."

NUTTALL'S STANDARD DICTIONARY.—"Baptize" [etymology under BAPTISM]. "Baptism, . . . (Greek *bapto*, to dip in water)."

CHAMBERS' ENGLISH DICTIONARY.—"Baptise, . . . [Greek *baptizein*—*bapt-ein*, to dip in water]."

JOHNSON'S DICTIONARY.—"BAPTÍZE, *verb, active* [*baptizer*, French, from *baptizō*, Greek]."

"BÁPTISM. *Noun, singular* [*baptismus*, Latin, *baptismòs*, Greek]. 1. An external ablution of the body, with a certain form of words," etc.

THE LIBRARY DICTIONARY.—"Baptism (bap'tizm) *noun* [Greek *baptisma*, from *baptein*, to dip in water]."

RICHARDSON'S DICTIONARY.—"BAPTÍZE, . . . Greek *baptein*, et *baptizein*, *mergere et mergitare*

(Voss). To dip or merge frequently; to sink, to plunge, to immerge."

HOUSEHOLD DICTIONARY.—"Baptism (bap'tizm) *noun* [Greek *baptisma*, from *baptizein*, to baptize, from *baptein*, to dip in water]."

WALKER'S PRONOUNCING DICTIONARY.—"BAPTIZE=băp-tîzé, *verb, active*. Originally, to immerse in water."

### III.

#### WHAT THE STANDARD ETYMOLOGICAL DICTIONARIES SAY.

SKEATS' ETYMOLOGICAL DICTIONARY.—“BAPTIZE, . . . Greek *baptizein*; from *báptein*, to dip.”

WEDGWOOD'S DICTIONARY OF ENGLISH ETYMOLOGY.—“Baptise. Greek *báptō*, *baptizō*, to dip, to wash.”

CHAMBERS' ETYMOLOGICAL DICTIONARY.—“Baptise, bapt-íze, *verb, transitive*, to administer baptism to: to christen [Greek *baptizō*—*baptō*, to dip in water].” [NOTE.—*In consulting the dictionaries, we must look at the etymology of a word, and not at its popular meaning, if we wish to learn its literal signification.*]

WM. COLLINS AND SONS' DICTIONARY OF DERIVATIONS OF THE ENGLISH LANGUAGE.—“Baptism, (bap'tizm) *noun* [Greek *baptisma*, from *baptizein*, to baptize, *baptein*, to dip in water].”

GILBERT'S ETYMOLOGICAL AND PRONOUNCING DICTIONARY.—“BAPTIZE, bapt-tizé, *verb, active* (*baptizo*, Greek). To dip,” etc. “BAPTISM, bap'tizm, *singular* (*bapto*, I dip, Greek).”

LOCK'S STANDARD DERIVATIVE DICTIONARY.—  
"Bap'-tism, . . . [Greek *baptisma*—from *bapto*, I dip.]" [NOTE.—*In every instance where the etymology is given under the verb (baptize), we give that instead of the noun (baptism).*]

BAILEY'S UNIVERSAL ETYMOLOGICAL DICTIONARY OF THE ENGLISH LANGUAGE, Scott's Edition, 1772.—  
"BAPTISM (. . . from *bapto*, Greek, to dip) in strictness of speech, that kind of ablution or washing, which consists in *dipping*; as the learned Grotius and Casaubon well observe: but (as new customs introduce new significations of words) in process of time it admitted the idea of sprinkling, as in the case of CLINICAL baptism, and now signifies that rite, or ordinance (by which we are received into the Christian community) in whatever *form* it is administered, whether by *dipping* or by *sprinkling*."

## IV.

### WHAT THE ENCYCLOPEDIAS SAY.

ENCYCLOPÆDIA BRITANNICA.—“The word is derived from the Greek *baptizō*, a frequentative form of *baptō*, to dip or wash, which is the term used in the New Testament when the sacrament is described.”

“The usual mode of performing the ceremony was by immersion.”

“The Council of Ravenna, in 1311, was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister.”

ENCYCLOPÆDIA AMERICANA.—“Baptism, (that is, dipping, immersing, from the Greek *baptizo*) was usual with the Jews even before Christ,” etc.

“In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel with the words which Christ had ordered,” etc.

THE NEW INTERNATIONAL ENCYCLOPEDIA.—“BAPTISM (of *baptisme*, Greek *Βάπτισμα*, *baptisma*, from *Βαπτίζειν*, *baptizein*, to dip). . . . In the prim-



itive church the ordinary mode of baptism was by immersion, for which purpose *baptisteries* (*q. v.*) began to be erected in the third, perhaps in the second century, and the sexes were usually baptized apart. . . . Baptism by sprinkling gradually became more prevalent; but the dispute concerning the mode of baptism became one of the irreconcilable differences between the Eastern and Western Churches, the former generally adhering to the practice of immersion, whilst the latter adopted mere pouring of water on the head, or sprinkling on the face, which practice has generally prevailed since the thirteenth century, but not universally, for it was the ordinary practice in England before the Reformation to immerse infants, and the fonts in the churches were made large enough for this purpose."

THE AMERICAN ENCYCLOPÆDIA (16 volumes).—"BAPTISM (Greek *báptisma*, from *baptízein*, frequentative of *baptein*, to dip)."

"The solemn mode of baptism was originally by immersion. The candidates used to descend into fonts or streams, or rivers, and sink beneath the waters under the pressure of the hands of the minister." (See article on Roman Catholic Church for latter quotation.)

CHAMBERS' ENCYCLOPÆDIA.—"Baptism (Greek *baptismos*, from *baptizo*, frequentative of *bapto*, 'I dip or dye')," etc.

"It is, however, indisputable that at a very early period the ordinary mode of baptism was by immersion," etc.

JOHNSON'S UNIVERSAL CYCLOPÆDIA.—"It is probable that the primitive rite was ordinarily performed by immersion, which became a trine immersion in respect to the three persons of the Trinity, but later the trine immersion ceased, as affording ground for questioning the unity of the Godhead. The Council of Ravenna, 1311, legalized sprinkling, by leaving to the officiating minister the choice of the two modes of applying water; but the practice of 'clinical' or bedside baptism had long been in use, and spread from the sick-room to the churches."

NELSON'S ENCYCLOPEDIA (1911).—"BAPTISM. . . . *The Manner of Baptism.* There is little doubt that the original practice was immersion (Matt. iii. 6; Acts viii. 38)."

ENGLISH CYCLOPÆDIA (15 volumes).—"The manner in which it was performed appears to have been at first by complete immersion, . . . The words *baptism*, and to *baptize*, are Greek terms, which imply, in their ordinary acceptation, *washing*, or *dipping*."

REES' ENCYCLOPÆDIA (39 volumes).—"Baptism, in *Theology*; formed from the Greek *baptizo*, of *baptō*, *I dip or plunge*, a rite or ceremony," etc.

"In the primitive times, this ceremony was performed by immersion, as it is to this day in the

oriental churches, according to the original signification of the word."

EDINBURGH ENCYCLOPÆDIA (18 volumes).—"BAPTISM, derived from the Greek verb *baptizō*, to dip or tinge, is the initiatory rite of the Christian religion."

"Baptism, in the apostolic age, was performed by immersion. Many writers of respectability maintain that the Greek verb *baptizō*, as well as its Hebrew synonym, sometimes denotes sprinkling; but the various passages to which they appeal, will lead every candid mind to a different conclusion."

BLACKIE'S MODERN CYCLOPEDIA (8 volumes).—"Baptism (from the Greek *baptizō*, from *bapto*, to immerse or dip)," etc.

"In the primitive church the person to be baptized was dipped in a river or in a vessel, with the words which Christ had ordered," etc.

ZELL'S POPULAR ENCYCLOPEDIA (2 volumes).—"Bap'tism, *noun* [ . . . Greek *baptismos*, a dipping]. . . . In the time of the apostles, the form of the baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered," etc.

NATIONAL CYCLOPÆDIA (8 volumes).—"The manner in which the rite was performed appears to have been at first by complete immersion. The words *baptism*, and to *baptize*, are Greek terms, which imply,

in their ordinary acceptation, *washing*, or *dipping*."

CHAMBERS' CYCLOPÆDIA OF ARTS AND SCIENCES (5 volumes).—"BAPTISM; in *Theology*; formed from the Greek *baptizo*, of *bapto*, *I dip* or *plunge*."

". . . In the primitive times this ceremony was performed by immersion, as it is to this day in the oriental churches, according to the original signification of the word."

PENNY CYCLOPÆDIA (29 volumes).—"The words *baptism*, and to *baptize*, are Greek terms, which imply, in their ordinary acceptation, *washing* or *dipping*."

"The manner in which it was performed appears to have been at first by complete immersion."

GLOBE ENCYCLOPÆDIA (6 volumes).—"Baptism (Greek *baptizo*, *bapto*, to dip, etc.). Washing the body with water, representing the removal of impurity and pollution in connection with religion, was much in vogue among ancient nations. In the ceremonial laws of Moses, as well as of Menu, elaborate directions are given for purifying from various kinds of defilement or uncleanness."

ENCYCLOPÆDIA PERTHENSIS (23 volumes).—"In performing the ceremony, the usual custom (except in clinical cases, or where there was scarcity of water) was to immerse and dip the whole body."

CASSELL'S CONCISE CYCLOPÆDIA.—"Bap'tism (from the Greek *bapto*, to dip or wash)."

POPULAR ENCYCLOPEDIA (1890).—"Baptism (from the Greek *baptizo*, to baptize, originally to dip in water, from *bapto*, to immerse or dip)."

"In the primitive church the form of baptism was very simple. The person to be baptized was dipped in a river or in a vessel, with the words which Christ had ordered," etc.

NEW ROYAL CYCLOPÆDIA (1788).—"BAPTISM, in theology (from the Greek *baptō*, I dip, or plunge)."

"In the primitive times the rite was performed by immersion."

PEOPLE'S ENCYCLOPEDIA (1873).—"Baptism (*băp'tizm*). [From Greek *bapto*, I dip.]

THE MODERN ENCYCLOPEDIA (10 volumes, old).—"The word is formed from the Greek *baptizo*, of *bapto*, to dip or wash."

"In performing the ceremony of baptism, the usual custom (except in clinical cases, or where there was scarcity of water) was to immerse and dip the whole body."

GREAT HISTORICAL, GEOGRAPHICAL, GENEALOGICAL AND POETICAL DICTIONARY (*old*, 1705).—"The Apostles and Primitive Christians used immersion."

ENCYCLOPEDIA LONDONENSIS (24 volumes).—"BAP'TISM, s. [from *baptizō*, of *baptō*, to dip, or wash]."

"In performing the ceremony of baptism, the usual custom (except in clinical cases, or where



there was scarcity of water) was to immerse and dip the whole body."

ENCYCLOPÆDIA METROPOLITANA (29 volumes). —"The word baptism is derived from the Greek *baptizō*, and means literally dipping or immersion."

"We readily admit, that the literal meaning of the word *baptism* is immersion, and that the desire of resorting again to the most ancient practice of the church, of immersing the body, which has been expressed by many divines, is well worthy of being considered."

NEW POPULAR ENCYCLOPEDIA (many volumes), 1901.—"Baptism (from Greek *baptizo*, to baptize, originally to dip in water, from *bapto*, to immerse or dip)." "In the primitive church the form of baptism was very simple. The person to be baptized was dipped in a river or in a vessel, with the words which Christ had ordered, and to express more fully his change of character, generally adopted a new name."

## V.

### WHAT THE BIBLE DICTIONARIES SAY.

SMITH'S BIBLE DICTIONARY (unabridged).—"To baptize' was used as synonymous with 'to overwhelm;' . . . The verb *baptizein* (from *báptein*, to dip) is the rendering of the Hebrew *tabal* by the LXX. in 2 Kings 5:14; . . . Hence *báptisma* properly and literally means immersion."

"X. *The Mode of Baptism*.—The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

CALMET'S BIBLE DICTIONARY.—"BAPTISM, from the *Greek* verb *baptizo*, to wash, dip, baptize."

HASTINGS' DICTIONARY OF THE BIBLE.—"Every Gentile, whether man or woman, who became a Jew, was purified from heathen pollution by immersion."

"The *rite* [of Christian baptism] is nowhere described in detail; but the element was always water, and the mode of using it was commonly immersion. The symbolism of the ordinance required this. . . . A death to sin was expressed by the

plunge beneath the water, and a rising again to the life of righteousness by the return to light and air; and hence the appropriateness of immersion."

DICTIONARY OF CHRIST AND THE GOSPELS (1906), edited by Hastings.—"BAPTISM. . . . A rite wherein by immersion in water the participant symbolizes and signalizes his transition from an impure to a pure life, his death to a past he abandons, and the new birth to a future he desires."

"2. *The Mode of Baptism*.—That the normal mode was by immersion of the whole body may be inferred (a) from the meaning of βαπτίζω, which is the intensive or frequentative form of βάπτω, 'I dip,' and denotes to *immerse* or *submerge*."

ENCYCLOPÆDIA BIBLICA.—"It is difficult to suppose that the three thousand converts on the day of Pentecost could all have been baptized by immersion. Such a method is indeed presupposed as the ideal, at any rate, in Paul's words about death, burial and resurrection in baptism (Rom. vi. 3 f.); but pouring water on the head was in any case symbolical of immersion, and tantamount to it for ritual purposes."

HOUSEHOLD BIBLE DICTIONARY.—"BAPTISM (Greek *dipping*)."

THE KESWICK BIBLE DICTIONARY.—"Bap'tism, Christian, an ordinance instituted by Christ (Matt. xxviii. 19, 20). The word 'baptize' means both (1)

to immerse, and (2) to pour a liquid over a thing.”  
 [NOTE.—The word “over” may be used here in the  
*sense of completely overwhelming or immersing.*]

BASTOW’S BIBLE DICTIONARY.—“Christ, referring to His baptism of suffering, evidently means that He was about to be *plunged in*, or *overwhelmed* with, deep distress.”

ROBINSON’S BIBLE DICTIONARY.—“*Baptism* is also taken in Scripture for sufferings, with which one is, as it were, overwhelmed.”

THE IMPERIAL BIBLE DICTIONARY.—“The reference, we conceive, is not (as it is very often put) to the primary sense of the word baptize, as if Christ meant to present the idea of His going to be plunged into or overwhelmed in a sea of sorrow and affliction; but rather to its secondary or acquired sense of a rite of solemn initiation,” etc.

A STANDARD BIBLE DICTIONARY (1909), edited by Jacobus, Nourse and Zenos.—“As to the form of baptism it is clear that in so far as the rite of John’s ministry was derived from the purification and initiatory ceremonies it was administered in running water, with a partial or entire submergence of the body; and further that in so far as the rite of the early church was a reproduction of John’s, it was administered after the same general form.”

MARTINDALE’S BIBLE DICTIONARY.—“BAPTISM, the ceremony of washing, dipping or plunging,

reckoned among the rites of the Jewish religion."

"The word baptism is frequently taken for sufferings, Mark x. 38, Luke xii. 50, Matt. xx. 22, 23. Of expressions like these we find some traces in the Old Testament also, where waters often denote tribulations, Ps. lxix. 1, 15, cxxiv. 4, 5, and where to be swallowed up in the waters, and to pass through the great waters, signify to be overwhelmed with miseries and calamities."

HANDBOOK OF BIBLE WORDS (Woolrych).—

"Baptise, *verb active*, props. a frequentative of *bapto*, to dip."

THE ENGLISHMAN'S BIBLE CYCLOPÆDIA.—"Baptism, coincident with the spiritual circumcision, is the burial of the old carnal life, to which *immersion* corresponds (or *affusion* in colder climates)," etc.

THE POPULAR BIBLICAL DICTIONARY.—"It is remarkable that immersion is directed as the general practice in the English, the Romish, the Greek, we believe, in almost all the great divisions of the church of Christ.

"Baptism was intended to represent figuratively some of the leading doctrines of the gospel. Thus it represents the remission or washing away of sins in the blood of Christ, Acts ii. 38; xxii. 16. It exhibits also the death and resurrection of Christ, whereby He fulfilled all righteousness, and the conformity of His people to Him in His death and

resurrection, Rom. vi. 3, 4; Col. ii. 12. It also represents to believers the death of their mortal body, and rising again to life everlasting; 1 Cor. xv. 29."

TEMPLE DICTIONARY OF THE BIBLE (1910).—"The Greek terms used, the verb βαπτίζω. . . . The verb originally meant 'to dip';" etc.

CASELL'S CONCISE BIBLE DICTIONARY (1901).—"Baptism [Latin *baptisma*, Greek *baptisma* and *baptismos* from *baptizo*='to baptize,' and that again from *bapto*='to dip.'"

A CHRISTIAN DICTIONARY: "*Opening the significations of the chiefe words dispersed generally through Holy Scriptures,*" etc. (Thos. Wilson, London, 1647).—"To baptize. 1. To dippe into water, or to plunge one into the water. 2. To plunge into afflictions or dangers (as it were into deepe waters)."

BIBLICAL CYCLOPÆDIA (London, 1816).—"BAPTISM, from the Greek word *baptizō*, of *baptō*, *I dip* or *plunge*, is that ordinance," etc.

"Whatever may be said respecting the mode by which baptism was administered in the time of Christ and of His apostles, it is certain that there is neither precept nor example in all the New Testament for applying it to infants. In the original institution of it as an ordinance of the kingdom of Christ, baptism stands inseparably connected with

the *preaching* and *believing* of the gospel. 'Go ye into all the world, and preach the gospel to every creature; he that believeth [the gospel] and is baptized shall be saved.' Mark xvi. 16.

"This is signified to them by their baptism, in which the death, burial and resurrection of the Saviour are re-acted in a figure upon their own persons."

Latest OXFORD S. S. TEACHER'S BIBLE HELPS, *Glossary of Antiquities, Customs, Etc.*; article, BAPTISM.—"The original method of baptism was immersion. Hence the metaphorical use of the word (Mark 10:38; Luke 12:50) of an overwhelming by sorrow."



## VI.

### WHAT THE RELIGIOUS ENCYCLOPEDIAS SAY.

SCHAFF-HERZOG ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE.—“Baptism. (A Pedobaptist View) *Meaning and use of terms.*—*Baptizo* is a derivative, modifying the meaning of its root *bápto*. *Bápto* means: (1) To do a definite act, *to dip*.”

“Original Forms. . . . It is an attractive theory, supported by Cyprian’s express statement (*Epist.*, lxiii., 17), that the Jews and the Gentiles in the apostles’ time had a different manner of baptizing; that among the Jewish Christians a single immersion was the rule, in the name of Christ alone, on the analogy of the Jewish proselyte baptism, while the threefold immersion in the threefold name, which has its counterpart in the heathen lustrations, was the rule among the Gentile Christians.”

KITTO’S CYCLOPÆDIA OF BIBLICAL LITERATURE.—“I. THE USAGE OF BAPTÍZEIN BY THE CLASSICAL WRITERS. . . . It is used to designate:—1. *The dipping of an object into water, or any other fluid or quasi-fluid, for any purpose whatever: [gives exam-*

ples]. 2. *The immersing or sinking of an object: [examples].*”

BLUNT’S THEOLOGICAL DICTIONARY.—“That immersion was the ordinary mode of baptizing in the primitive Church is unquestionable.”

LANDON’S ECCLESIASTICAL DICTIONARY.—“BAPTISM (*báptō*, *mergo*, *tingo*, to dip). The holy sacrament of regeneration is so called, because originally it was always conferred by immersion.”

MCCLINTOCK AND STRONG’S CYCLOPÆDIA OF BIBLICAL AND ECCLESIASTICAL LITERATURE.—“The word *baptism* is simply an Anglacised form of the Greek *baptismós*, a verbal noun from *baptizō* (likewise Anglicized ‘baptize’), and this, again, is a derivative from *báptō*, the predominant signification of which latter is to *whelm* or ‘dye,’ Latin *tingo*.”

RIDDLE’S CHRISTIAN ANTIQUITIES (Chap. II., § 1).—“The common appellation, baptism (*ho baptismos*, to *baptisma*), is drawn from the nature of the action. According to its etymology, it denotes immersion under water; and the choice of this term was doubtless made at a period when the modern practice of sprinkling had not been introduced.”

BENHAM’S DICTIONARY OF RELIGION.—“*Immersion* was, there is no doubt, the first rule of the Church. All early descriptions of baptism, as Tertullian, *de Baptismo*, use such words as going down and plunging in the water.”

BIBLIOTHECA SACRA (Vol. LIII., No. 212, Art. 1).—"Survivals such as these prepare us to learn that there was a time when immersion was as universal even in the West as in the East."

EADIE'S ECCLESIASTICAL CYCLOPÆDIA.—"Immersion was a common form in the primitive Church," etc.

DICTIONARY OF CHRISTIAN ANTIQUITIES (Smith and Cheetham).—"Not to the thirteenth century (Augusti Denkwürdig, cap. ix. § 11) do we find proof that Affusion or Aspersion had become the rule of the Western Church. The older practice is maintained in the East to this day."

HOOKE'S CHURCH DICTIONARY.—"BAPTISM (*báptein*, to dip, and *baptízein*, to dip repeatedly or thoroughly; to bathe)."

"In performing the ceremony of baptism, the usual custom was to immerse and dip the whole body."

BINGHAM'S ANTIQUITIES OF THE CHRISTIAN CHURCH (Vol. IV., Chap. xi., § 4).—"And they [the Eunomians] baptized only the upper parts of the body as far as the breast. . . . So that these were the only men among all the heretics of the ancient Church that rejected this way of baptizing by total immersion."

CATHOLIC DICTIONARY.—"BAPTISM (from *baptismós*, dipping, or immersion in water). . . . In

Apostolic times the body of the baptized person was immersed," etc.

THE CATHOLIC ENCYCLOPEDIA (many volumes, 1913), article BAPTISM.—“The word BAPTISM is derived from the Greek word *βάπτω*, or *βαπτίζω*, to wash or to immerse. It signifies therefore that laving is of the essential idea of the sacrament. . . . The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers and the early rituals of both the Latin and Oriental Churches, but it can also be gathered from the writings of St. Paul, who spoke of baptism as a bath (Eph. v. 26; Rom. vi. 4; Tit. iii. 5). In the Latin Church, immersion seems to have prevailed until the twelfth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western Church. The Oriental Churches have retained immersion, though not always in the sense of plunging the candidate's entire body below the water.”

THE JEWISH ENCYCLOPEDIA (many volumes, 1902) says: “BAPTISM: a religious ablution signifying purification or consecration. The natural method of cleansing the body by washing and bathing in water was always customary in Israel (see BATHING, CLEANLINESS). The washing of their clothes was an important means of sanctification enjoined on the Israelites before the Revelation on

Mt. Sinai (Exo. xix. 10). The Rabbis connect with this the duty of bathing by complete immersion ('tebilah;' Yeb. 46*b*; Mek Bahodesh, iii.); and since sprinkling with blood was always accompanied by immersion, tradition connects with this immersion the blood lustration mentioned as having also taken place immediately before the Revelation (Exo. xxiv. 8), these three acts being the initiatory rites always performed upon proselytes 'to bring them under the wings of the Shekinah' (Yeb. 1. c.)."

THE LUTHERAN CYCLOPEDIA (1899), article BAPTISM, says: "The *Small Catechism* (of Baptism, Question iv.) applies Rom. 6:4 to immersion. . . . The *Large Catechism* says that baptism 'is to be sunk under the water and drawn out again,' " etc.

FESSENDEN & CO.'S ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE.—"BAPTISM OF THE HOLY GHOST; that overwhelming abundance of the gifts and graces of the Holy Spirit, which our Saviour, after His ascension, poured forth upon His disciples. The basis of this beautiful metaphor is found in the literal signification of baptism, which is to cover over completely with any kind of element, particularly water."

ROBINSON'S THEOLOGICAL, BIBLICAL, AND ECCLESIASTICAL DICTIONARY (1835).—"BAPTISM, from *baptizo*, signifying to wash, dip, or plunge, and was reckoned among the rites of the Jewish religion."

"Selden observes, ' . . . the ceremony was observed by plunging him [the proselyte to the Jewish religion] into some natural receptacle of water,' " etc.

"The word baptism is frequently used in the Scriptures for sufferings [examples]. Traces of similar phraseology are found in the Old Testament (Ps. lxix. 2, 3), where waters often denote tribulations; and where, to be swallowed up by the waters, to pass through great waters, etc., signify to be overwhelmed by great misfortunes."

ENCYCLOPÆDIA ECCLESIASTICA.—"Whatever weight may be in these reasons as a defence for the practice of sprinkling, it is evident that during the first ages of the church, and for many ages afterwards, the practice of immersion prevailed; and it seems, indeed, never to be departed from except when it was administered to a person at the point of death, or upon the bed of sickness."

LYMAN ABBOTT'S DICTIONARY OF RELIGIOUS KNOWLEDGE (1875).—"But it [baptism] possessed a peculiar significance in Palestine, where every Gentile who entered the Jewish Church was baptized . . . the only form known was that of immersion. It is probable that John borrowed his baptism from this practice," etc.

"In the Eastern Churches immersion is the common method of baptism, but in the Western

Churches pouring or sprinkling. The most impartial scholars outside of the Baptist Church admit that baptism in the Apostolic Church was generally by immersion, partial if not complete, but they think there are traces in the Bible of both sprinkling and pouring. They regard it as incredible that three thousand persons should be immersed in a single day in a city so sparingly furnished with water as Jerusalem."



## VII.

### WHAT HALF A HUNDRED GREEK LEXICONS SAY.

LIDDELL AND SCOTT: *English-Greek Lexicon* (8th edition).—“*Baptī'zō*, to dip in or under water, [examples]; of ships, to sink or disable them, [examples];—Passive, [examples]: to be drenched, [examples]; over head and ears in debt, [examples]. 2. To draw wine by dipping the cup into the bowl, [examples]. 3. To baptize, [examples]: to get oneself baptized, [examples].”

THAYER: *Greek-English Lexicon of the New Testament*.—“*Baptizō*; I. 1. Properly, to dip repeatedly, to immerge, submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the middle voice, and first aorist tense, passive, to wash one's self, bathe. 3. Metaphorically, to overwhelm, to be overwhelmed with calamities. II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see *báp-*

*tisma*) ; namely, an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom." [Numerous examples are given.]

HINDS AND NOBLE: *New Greek-English Lexicon of the New Testament*, by GEO. RICKER BERRY, PH.D. (1897).—"Baptízō . . . (1) middle or passive voice, reflexive, *to bathe* one's self, only in Mark 7: 4; Luke 11: 38; (2) of the Christian ordinance, *to immerse, submerge, to baptize*."

CREMER: *Biblico-Theological Lexicon of New Testament Greek*.—"Baptízō; immerse, submerge; often used in later Greek, [examples].

"The peculiar New Testament use of the word to denote immersion, submersion for a religious purpose=baptize [examples]."

DONNEGAN: *Greek and English Lexicon* (3d edition).—"Baptízō, *to immerse; submerge—saturate; hence, to drench with wine: metaphorically, to confound totally—to dip in a vessel, and draw*." "Baptisma, *an object immersed, submerged, &c.*"

GROVES: *Greek and English Dictionary*.—"Baptízō, *to dip, immerse, immerge, plunge; to wash, cleanse, purify; to baptize; to depress, humble, overwhelm*."

ROBINSON: *Greek and English Lexicon of the New Testament*.—"Baptízō (*bapto*;—*to submerge,*

*sink*). In New Testament translated 1. *to wash, to perform ablution, cleanse*, Mark 7:4. 2. *To baptize, immerse, administer the rite of baptism*; spoken of the religious institution of that name. 3. Metaphorical, *to overwhelm one with anything, to bestow liberally, to imbue largely, largiter profundo*. 4. Metaphorical passive, *to be overwhelmed with miseries, oppressed with calamities*, Matt. 20:22, 23; Mark 10:38, 39; Luke 12:50.

"*Baptisma* (pp. *what is immersed*). 1. *Baptism, immersion*, spoken of as a religious rite."

LAING: *Greek and English Lexicon of the New Testament*.—"Baptizō, *to dip, to baptize, to plunge in water*."

JONES: *Greek and English Lexicon*.—"Baptizō, I plunge—*plunge in water, dip, baptize*, John 4:2—*plunge in sleep, bury, overwhelm* [other metaphorical meanings and examples]."

BASS: *Greek and English Lexicon of the New Testament*.—"Baptizō, 1. *To dip, immerse, or plunge in water, middle and passive, to wash, bathe oneself* (Mark vii. 4; Luke xi. 38). 2. *To baptize, administer baptism, figuratively, to be immersed in sufferings or afflictions*."

PARKHURST: *Greek and English Lexicon of the New Testament*.—"Baptizō, from *báptō to dip*.

"I. *To dip, immerse, or plunge in water*."

GREEN: *Greek-English Lexicon to the New*

*Testament*.—"Baptízō, to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism; to baptize."

"Báptisma, immersion; baptism; ordinance of baptism."

VALPY: *Etymological Lexicon of the Greek Language*.—"Báptō, baptízō, to dip, dye, bathe, drench, baptize. As Dáō, Dáptō; Knáō, Knáptō; from báō, for kata-bibázō, 'em-bibázō, to make to go down or in, plunge (properly)."

EWING: *Greek and English Lexicon*.—"Baptízō . . . 1. I plunge or sink completely under water."

KONTOPOULOS: *Modern Greek and English Lexicon (Greek as now spoken)*.—"Baptízō, verb, active, to baptize; also to wet, immerge, tinge." "Báptō, verb, active, to wet, tinge, stain, dye, dip, plunge, color." "Báptisma, baptism."

LOVELAND: *Greek Lexicon of the New Testament*.—"Baptízō, to baptize, dip, plunge in water, wash, cleanse, initiate into any rite, ceremony or doctrine." "Báptisma, baptism, immersion, a washing in water, a plunging into afflictions."

GREENFIELD: *Greek Lexicon of the New Testament*.—"Baptízō, to immerse, immerge, submerge, sink; in New Testament, to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism." (Ditto in Polymicrion Greek Lexicon to the New Testament by same author, who was editor

of Bagster's Comprehensive Bible.) "*Báptisma*, what is immersed, hence immersion, baptism, ordinance of baptism [examples]."

LEIGH: *Critica Sacra, Philological and Theological Observations upon All the Greek Words of the New Testament*.—"Baptízō . . . the native and proper signification of it is to dip into water, or to plunge under water [examples]."

SOPHOCLES: *Greek and English Lexicon*.—"Baptízō, to dip, to immerse, to sink. [Numerous examples from the classics.] There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

BAGSTER: *The Analytical Greek Lexicon of the New Testament*.—"Baptízō, primarily to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism, to baptize; [various metaphorical meanings]." "*Báptisma*, immersion: baptism, ordinance of baptism." *Etymological Vocabulary to the Greek New Testament Scriptures*.—"Baptízō, to immerse." "*Báptisma*, the thing immersed, immersion."

MALTBY: *Greek Gradus*.—"Baptízō, immergo, to plunge; to immerse."

DUNBAR: *Greek and English Lexicon*.—"Baptízō, to dip, immerse, submerge, plunge, sink, overwhelm; to soak."

BLOOMFIELD: *Greek and English Lexicon to the New Testament*.—"Baptizō, to dip under, immerse anything, in water or other liquid [gives examples and secondary meanings]."

WRIGHT: *Greek-English Lexicon*.—"Baptizō, I dip, immerse, plunge, saturate, baptize, overwhelm."

SCHWARZ: *Critical Philological Commentary on New Testament Greek*.—"Baptizō, to baptize, to immerse, to overwhelm, to dip into."

SIMSON: *Lexicon Anglo-Græco-Latinum*.—"Baptizō, to dip, plunge, drown, or sink in water."

SCHREVELIUS: *Greek Lexicon, edited in English by Major*.—"Baptizō, to baptize, dip, immerse, wash, cleanse." [Latin text, "Βαπτίζω, baptizo, mergo, abluo, lavo."]

SCHOETTGEN: *Greek Lexicon, in English*.—"Baptizō, from βάπτω; properly to plunge, to immerse, to plunge in water." [Latin text, "Βαπτίζω, proprie Mergo, immergo (α βάπτω.)" Also baptism thus—"Βάπτισμα, Immersio, intinctio" (immersion, dipping into).]

ESTIENNE: *Thesaurus of the Greek Language* (13 volumes).—"Βαπτίζω, Mergo s. Immergo, ut quæ tingendi aut abluendi gratia aquæ immergimus." (In English, "baptizō, I immerse or immerge, as things which we dip into water for the sake of dyeing or washing clean.")

MINTERT: *Greek Lexicon, in English*.—"Baptizō.

To baptize; properly, indeed, it signifies to plunge, to immerse, to dip into water: but because it is common to plunge or dip a thing that it may be washed; hence also it signifies to wash, to wash clean." [Latin text. "Βαπτίζω, proprie quidem *mergere, immergere, intingere in aquam notat; sed quia sæpe aliquid mergi aut tingi solet ut lavetur, hinc etiam pro lavare, abluere.*"]

CYRIL: *Greek and Latin Glossary*.—"Βαπτίζω, Mergo." (In English, "*baptizō*, I immerse.")

STEPHENS: *Thesaurus of the Greek Language* (8 volumes).—"Βαπτίζω, Mergo' s. immergo, ut quæ tingendi aut abluendi gratiâ aquæ immergimus." (In English, "*baptizō*, I immerse or immerge, as things which we dip into water for the purpose of dyeing or washing clean.")

SESSA AND DE RAVANIS: *Greek Dictionary*.—"Βαπτίζω, mergo." (In English, "*baptizō*, I immerse.")

ALSTEDIUS: *Theological Lexicon*.—"Illud βαπτίζειν tantum significat immergere, non lavare, nisi ex consequenti, sicut constat ex hisce exemplis." (English, "*baptizein* signifies only to immerge, not to wash, except by consequence.")

PASOR: *Greek-Latin Lexicon of the New Testament*.—"Βαπτίζω, immergo, abluo, baptizo." (English, "I immerge, wash, baptize.")

BRETSCHNEIDER: *Greek-Latin Lexicon of the*



*New Testament*.—"Βαπτίζω, proprie: sæpius, intingo; submergo, in aquam immergo; respondet Hebrew *tabal*, 2 Reg. 5.14, et apud profanus frequenter occurrit." (English, "baptizō, properly: generally, I dip into; I submerge, I immerge in water; corresponds to the Hebrew *tabal* in 2 Kings 5:14, and occurs frequently in profane writings.")

DALMER: *Greek-Latin Lexicon of the New Testament*.—"Βαπτίζω, Hebrew *tabal* (βάπτω *mergo*), immergo, de baptismo." (English, "baptizō, Hebrew *tabal* (βάπτω I immerse), I immerge, in baptism.")

SCAPULA: *Greek-Latin Lexicon*.—"Βαπτίζω, mergo seu immergo: ut quæ tingendi, aut abluendi gratia aquæ immergimus." (English, "baptizō, I immerse or immerge, as things which we dip into water for the purpose of dyeing or washing clean.")

SUIDAS: *Greek-Latin Lexicon*.—"Βαπτίζω. Mergo, Immergo, Tingo, intingo, Madefacio, Lavo, Abluo, Purgo." (English, "BAPTIZŌ. I immerse, Immerge, Dip, dip in, Wet, Lave, Wash off, Cleanse.")

ROBERTSON: *Greek-Latin Lexicon of the New Testament*.—"Βαπτίζω, mergo, lavo." (English, "baptizō, I immerse, lave.")

DUGARD: *Lexicon of the Greek Testament*.—"Βαπτίζω, baptizo, mergo, lavo." (English, "baptizō, I baptize, immerse, wash.")

HEDERIC: *Lexicon*.—"Βαπτίζω, mergo; immergo, aqua obruo; (2) abluo, lavo; (3) baptizo, signifi-

*catu sacro.*" (English, "*baptízō*, I immerse, immerge, overwhelm with water; (2) I wash off, I lave; (3) I baptize, *sacred meaning.*") Also baptism thus—"βαπτίσμα, *immersio, intinctio*; (2) baptismus" (*immersion, dipping in*; (2) baptism).

STOCK: *Greek-Latin Lexicon of the New Testament.*—"Βαπτίζω. *Generatim ac vi vocis intinctionis ac immersionis βαπτίζω notionem obtinet.*" (English, "BAPTIZO. Generally and by the force of the word *baptízō* has the idea of dipping in and immersing.")

WILKE: *Greek-Latin Lexicon of the New Testament.*—"Βαπτίζω, 1. submergo, immergo. [Other secondary meanings.]" (English, "*baptízō*, 1. I submerge, immerge.")

SCHLEUSNER: *Lexicon of the New Testament.*—"Βαπτίζω, *proprie: immergo ac intingo, in aquam mergo, a βάπτω, et respondet Hebraico tabal, 2 Reg. v. 14.*" (English, "*baptízō*, properly: I immerge and dip in, *I immerse in water*, from *báptō*, and corresponds to the Hebrew *tabal*, 2 Kings v. 14.")

MOREL: *Greek-Latin Lexicon.*—"Βαπτίζω. 1. Mergo, immergo, aqua obruo." (English, "BAPTÍZŌ. 1. I immerse, immerge, overwhelm with water.")

CONSTANTIN: *Greek-Latin Lexicon.*—"Βαπτίζω, immergo, intingo, lavacro tingo, abluo [examples]. (English, "I immerge, I dip in, I dip in a bath, I wash off.")

WAHL: *Clavis of New Testament Philology*.—"Baptízō, demergo, submergo." (English, "baptízō, I put under, submerge.")

SUICER: *Ecclesiastical Thesaurus*.—"Baptízō, mergo." (English, "baptízō, I immerse.")

POLLUX: *Onomasticon* ("onomasticon, . . . a collection of names and terms; a dictionary; specifically, a collection of Greek names with explanatory notes, made by Julius Pollux about A. D. 180."—*Webster*)—I. 114. "Baptízesthai || submergi." (English, "baptízesthai || to be submerged.") Transferred from the passive voice and infinitive mood, in which it is given, into the active voice and indicative mood, it would be "Baptízō || submergo." ("Baptízō || I submerge.") This famous old lexicon was compiled so near the time of Christ that its evidence is very important. The Greek terms and their Latin equivalents are arranged in parallel columns. The edition from which we copy contains 1,388 pages.

## VIII.

### HOW THE CLASSIC GREEK WRITERS USE BAPTIZO.

ORPHEUS(?): *Argonautics* (about 1000 B. C.), line 510.—“But when the sun immerses (*baptizes*) himself in the waters of the ocean.”

ÆSOP(?): *Fables* (Æsop died 561 B. C.).—*Fable of the Ape and Dolphin*.—“And the dolphin, angry at such a falsehood, immersing (*baptizing*) killed him.” [The dolphin sank down into the water with the shipwrecked ape on his back.]

*Fable of the Shepherd and the Sea*.—“But a violent storm coming on, and the ship being in danger of becoming immersed (*baptized*), he threw out all the lading into the sea.”

*Fable of the Man and the Fox*.—“A certain man having a grudge against a fox for some mischief done by her, after getting her into his power contrived a long time how to punish her; and dipping (*baptizing*) tow in oil, he bound it to her tail and set fire to it.”

*Fable of the Mule*.—“One of the salt-bearing mules, rushing into a river, accidentally slipped

down; and rising up lightened (the salt becoming dissolved), he perceived the cause, and remembered it; so that always, when passing through the river, he purposely lowered down and immersed (*baptized*) the panniers."

PINDAR (born B. C. 520): *Pythic Odes* (II., 78, 79), referring to the powerlessness of his slanderers, compares himself to the corks which float on the surface to support the fishermen's nets.

"For as in distress at sea,  
The rest of the equipment sinking deep,  
I am *unbaptized*, like a cork  
On the ridge of the wave."

ALCIBIADES (about 400 B. C.): *Epigram on the Comic Poet Euopilis* (who had made some complimentary remarks concerning him in a play called *Baptæ*, the Dippers).—

"You dipped me in plays; but I, in waves of the sea  
Immersing (*baptizing*), will destroy thee with streams  
more bitter."

[It is related that Alcibiades caused him to be immersed a number of times in the ocean, the soldiers lowering him from a vessel into the ocean by means of a rope attached to his waist.]

HERACLIDES PONTICUS (?): *Homeric Allegories* (about the fourth century B. C.), (Chap. IX.), explaining what he regards as the foundation of the allegory of Neptune freeing Mars from Vulcan.—  
"Since the mass of iron, drawn red hot from the

furnace, is plunged (*baptized*) in water; and the fiery glow, by its own nature quenched with water, ceases."

DEMOSTHENES (born 385 B. C.): *Against Aristoigeton* (*Oration I. 5*), explaining what class of people Aristoigeton took advantage of.—"Not the speakers, for these know how to play the dipping- (*baptizing*) match with him, but private persons and the inexperienced." [NOTE. The *dipping-match* was a water game in which the players dipped each other.]

ARISTOTLE (?) (born 384 B. C.): *Concerning Wonderful Reports*, 136.—"They say that the Phonecians who inhabit the so-called Gadira, sailing four days outside of the pillars of Hercules with an east wind, come to certain desert places full of rushes and seaweed; which, when it is ebb-tide, are not immersed (*baptized*), but when it is flood-tide are overflowed."

EVENUS OF PAROS (about 250 B. C.): *Epigram xv.*, speaking concerning wine.—"Plunges (*baptizes*) in sleep, neighbor of death."

POLYBIUS (born 205 B. C.): *History* (*Book I., Ch. 51, § 6*), speaking concerning the Carthaginians submerging some Roman vessels in the sea-fight at Drepanum.—"They made continued assaults and submerged (*baptized*) many of the vessels."

*History* (*Book III., Ch. 72, § 4*), describing how

the Roman soldiers under the Consul Tiberius, passed through the river Tebia, which was swollen with heavy rains.—“They passed through with difficulty, the foot-soldiers immersed (*baptized*) as far as to the breasts.”

*History* (Book V., Ch. 47, § 2), speaking concerning certain cavalry sent by Molon to attack Xencetas, who was protected by the river Tigris and marshes.—“Who, coming into near proximity with the forces of Xencetas, through ignorance of the localities required no enemy, but themselves by themselves immersed (*baptized*) and sinking in the pools, were all useless, and many of them also perished.”

*History* (Book VIII., Ch. 8, § 4), describing how when the Roman vessels besieged Syracuse their prows were raised high in the air by means of cranes constructed by Archimedes for the defense of the city.—“But most of them, when the prow was let fall from on high, being submerged (*baptized*) became filled with sea-water and confusion.”

*History* (Book XVI., Ch. 6, § 2), speaking concerning a certain vessel engaged in a sea-fight between Philip and Attalus, near Chios.—“Pierced and being immersed (*baptized*) by a hostile ship.”

*History* (Book XXXIV., Ch. 3, § 7), describing the harpooning of swordfish.—“And even if the spear falls into the sea, it is not lost; for it is com-



pacted of both oak and pine, so that when the oaken part is immersed (*baptized*) by the weight, the rest is buoyed up, and is easily recovered."

SEPTUAGINT (middle of second century B. C.): Often called THE LXX. (It was the Greek version of the Old Testament commonly used in the time of Christ, and was quoted by Christ and the early Christians.) 4 *Kings* 5:14 (2 *Kings* 5:14 in the English Bible).—"And Naaman went down and immersed (*baptized*) himself in the Jordan, seven times."

*Isa.* 21:4.—"My heart wanders, and transgression whelms (*baptizes*) me," etc. ("Transgression overwhelms me," etc.—*Brenton's "Septuagint in English."*)

*Judith* 12:5-9 (*Apocrypha*).—"And the attendants of Holofernes brought her [*Judith*] into the tent, and she slept until midnight. And she arose at the morning watch, and sent to Holofernes, saying: Let my lord give command, to allow thy handmaid to go forth for prayer; and Holofernes commanded the bodyguards not to hinder her. And she remained in the camp three days; and went forth by night into the valley of Bethuliah, and immersed (*baptized*) herself, in the camp at the fountain. And when she came up, she besought the Lord God of Israel to direct her way, for the raising up of the sons of His people. And entering

in pure, she remained in the tent, till one brought her food at evening." (The large fountains or pools in which she immersed at midnight are mentioned in chapter 5, verse 17, and again in chapter 6, verse 11. The Syriac and the old Latin versions read "*immersed* herself in the fountain of water.")

*Wisdom of Sirach* 34:27 (Apocrypha, Eccles. 34:25).—"Immersing (*baptizing*) himself from a dead body, and touching it again, what is he profited by his bathing?" (The word "from" is used in a similar sense in Heb. 10:22; 2 Cor. 11:3, and many other places.)

[NOTE. The word *baptizō* only occurs these four times in the Septuagint. The first example seems absolutely conclusive as to the meaning of *baptizō*. The Hebrew is *tabal*; the English, *dip*; the Greek, *baptizō*. The Hebrew *tabal* is used seventeen times in the Old Testament. In the Septuagint it is translated sixteen times by *báptō* or *baptizō* and once by *molunō*. In the English Bible it is translated sixteen times by *dip* or *plunge* and once by *dyed*.]

NICANDER (middle of second century B. C.): *Fragment of a Work on Husbandry* (Book II.), directions for preparing a turnip salad.—"Cut turnip roots and the rind before it is withered, after gently cleansing it, into thin slices; and having dried them a little in the sun, sometimes just dip

in boiling water, and immerse (*baptize*) many [together] in sharp brine," etc.

STRABO (born about 60 B. C.): *Geography* (VI., 2, 9).—"And around Acragas [Agrigentum in Sicily] are marsh-lakes, having the taste indeed of sea-water, but a different nature; for even those who cannot swim are not immersed (*baptized*), floating like pieces of wood."

*Geography*, xii., 2, 4, speaking of the strong current in a channel of the river Pyramus in Asia Minor.—"The force of the water makes so much resistance, that it [an arrow] is hardly immersed (*baptized*), floating like wood."

*Geography*, xii., 5, 4, speaking of lake Tatta in Phrygia.—"The water solidifies so readily around everything that is immersed (*baptized*) into it, that they draw up salt-crowns when they let down a circle of rushes."

*Geography*, xiv., 2, 42, describing how the buoyancy of the water causes even asphalt to float on the surface of lake Sirbonis.—"Then floating on the top on account of the nature of the water, by virtue of which, we said, there is no need of being a swimmer, and he who enters in is not immersed (*baptized*), but is lifted out."

*Geography*, xiv., 3, 9, telling how Alexander's army marched along the narrow beach between Mount Climax and the Pamphylian Sea.—"Alex-

ander happening to be there at the stormy season and accustomed to trust for the most part to fortune, set forward before the swell subsided; and they marched the whole day in water, immersed (*baptized*) as far as to the waist."

EPICTETUS (born 50 B. C.). *Moral Discourses*, fragment xi.—"As you would not wish, sailing in a large and polished and richly gilded ship, to be submerged (*baptized*); so neither choose, dwelling in a house too large and costly, to endure storms of care."

PLUTARCH (born 50 B. C.). *Life of Marcellus*, chapter xv., describing how the people of Syracuse destroyed the Roman vessels by contrivances projecting from the walls of the city.—"And others [of the vessels], with iron hands, or beaks like those of cranes, hauling up by the prow until they were erect on the stern they submerged (*baptized*)."

*Life of Theseus*, xxiv., quoting the Sibyl's prophecy regarding Athens.—"A bladder, thou mayest be immersed (*baptized*); but it is not possible for thee to sink."

*Comparison of Aristophanes and Meander*, quoting from an abridgment of one of Aristophanes' lost compositions.—"'For he is praised,' says he, 'because he dipped (*baptized*) the stewards; being not stewards (*Tamias*), but sharks (*Lamias*).'"

*On the Good Genius of Socrates*, x.xiii.—"We,

whelmed (*baptized*) by worldly affairs, . . . should ourselves struggle out," etc.

*Life of Galba, xxi.*, relating Galba's reasons for not making Otho his heir.—"Knowing him to be dissolute and prodigal, and whelmed (*baptized*) with debts amounting to fifty millions."

*Euthydemus, or the Disputer, chapter vii.*, telling how Cleinias was confounded by the questions of the professional disputants.—"And I, perceiving that the youth was overwhelmed (*baptized*), wishing to give him a respite," etc.

*Banquet, Book III., Question 8.*—"For of the slightly intoxicated the intellect is disturbed; but the body is able to obey its impulses, being not yet overwhelmed (*baptized*)."

*Life of Sylla, xxi.*, relating how Sylla stormed the camp of Archelaus and defeated his Asiatic troops.—"And dying they filled the marshes with blood; so that, until now, many barbaric bows, and helmets, and pieces of iron breastplates, and swords are found immersed (*baptized*) in the pools."

*Life of Alexander, lxvii.*, describing the return of Alexander's army after their eastern conquests.—"But the soldiers, along the whole way, dipping (*baptizing*) with cups, and horns, and goblets, from great wine-jars and mixing-bowls were drinking to one another."

*On Superstition, iii.*—"Call the old Expiatrix,

and plunge (*baptize*) thyself into the sea," etc.

*Gryllus*, vii., speaking concerning Agamemnon's efforts to subdue his passions.—"Then bravely plunging (*baptizing*) himself into the lake Copias, that there he might extinguish his love, and be freed from desire."

*Parallels between Greek and Roman History*, iii. (attributed to Plutarch), relating the story of the Roman general who was ambushed by the Samnites at Caudine Forks.—"But in the depths of the night, surviving a little longer, he took away the shields of the slain enemies, and dipping (*baptizing*) his hand into the blood, he set up a trophy inscribing it, 'The Romans against the Samnites, to trophy-bearing Jove.'"

DIODORUS, THE SICILIAN (History written about 60-30 B. C.). *Historical Library*, Book I., chapter 36, describing how rapidly the Nile would rise at its annual inundation.—"Most of the wild animals are surrounded by the stream and perish, being submerged (*baptized*); but some, escaping to the high grounds, are saved."

*Historical Library*, Book I., chapter 73, speaks concerning the three divisions of Egypt.—"The second part the kings have received for public revenues; . . . and on account of the abundant supply from these, they do not whelm (*baptize*) the common people with taxes."

*Historical Library, Book XI., chapter 18.*—"The commander of the fleet, leading on the line, and first joining in battle, was slain after a brilliant conflict; and his ship being submerged (*baptized*), confusion seized the fleet of the barbarians."

*Historical Library, Book XVI., chapter 80*, describing how the fugitives perished in the river Crimissus in Sicily, after the defeat of the Carthaginian army by Timoleon.—"The river, rushing down with the current increased in violence, submerged (*baptized*) many, and destroyed them attempting to swim through with their armour."

HIPPOCRATES(?). *On Epidemics* (probably written B. C.), *Book V.*, describing the breathing of a patient who had *Cynanché*, or swelling of the throat.—"And she breathed, as persons breathe after having been immersed (*baptized*)," etc.

*On Epidemics, Book VII.*, describing the same patient as the above quotation.—"And she breathed, as if breathing after having been immersed (*baptized*)."

ANONYMOUS. *Epistle to Damagetus* (author and date unknown).—"Shall I not laugh at him, who, having submerged (*baptized*) his ship with much merchandise, blames the sea for having engulfed it full laden?"

JOSEPHUS (born 37 A. D.). *Jewish Antiquities, Book XV., chapter 3, § 3*, describing how the boy



Aristobolus was drowned by his companions, at the command of Herod.—“Continually pressing down and immersing (*baptizing*) him while swimming, as if in sport, they did not desist until they had entirely suffocated him.”

*Antiquities of the Jews*, Book IX., chapter 10, § 2, describing the storm when Jonah fled from preaching.—“The ship being just about to be submerged (*baptized*).”

*Antiquities of the Jews*, Book X., chapter 9, § 4.—“Seeing him in this condition, and plunged (*baptized*) by drunkenness into stupor and sleep, Ishmael leaping up, with his ten friends, slays Gedaliah and those reclining with him at the banquet.”

*Jewish War*, Book I., chapter 22, § 2, referring to the drowning of Aristobolus by his companions.—“And there, according to command, being immersed (*baptized*) by the Gauls in a swimming-bath he dies.”

*Jewish War*, Book I., chapter 27, § 1, describing how the sons of Herod were persecuted and condemned in a mock trial.—“This, as a final blast, overwhelmed (*baptized*) the tempest-tossed youths.”

*Jewish War*, Book II., chapter 18, § 4, describing the suicide of Simon.—“He plunged (*baptized*) the whole sword into his own neck.”

*Jewish War*, Book II., chapter 20, § 1.—“And after the calamity of Cestius, many of the dis-



tinguished Jews swam away; as when a ship is being immersed (*baptized*), from the city."

*Jewish War, Book III., chapter 8, § 5.*—"As I also account a pilot most cowardly, who, through dread of a storm, before the blast come, voluntarily submerged (*baptized*) the vessel."

*Jewish War, Book III., chapter 9, § 3*, describing the destruction of vessels in a storm at Joppa.—"And many, struggling against the opposing swell towards the open sea (for they feared the shore, being rocky, and the enemies upon it), the billow, rising high above, submerged (*baptized*)."

*Jewish War, Book III., chapter 10, § 9*, describing the defeat of the Jews by the Romans on the Sea of Galilee.—"And when they ventured to come near, they suffered harm before they could inflict any, and were submerged (*baptized*) along with their vessels; . . . and those of the submerged (*baptized*) who raised their heads, either a missile reached, or a vessel overtook."

*Life (of Josephus), § 3.*—"For our vessel having been submerged (*baptized*) in the midst of the Adriatic, being about six hundred in number, we swam through the whole night."

PHILO, *the Jew* (middle of first century A. D.). *On a Contemplative Life.*—"And I know, who, when they become slightly intoxicated, before they are completely overwhelmed (*baptized*), provide, by

contribution and tickets, a carousal for the morrow," etc.

*Fragment, in Eusebius, Preparation for the Gospel, Book VIII.*—"And one might show it also from this, that those who live soberly, and content with little, excel in understanding; but those, on the contrary, who are always glutted with drink and food, are least intelligent, as though the reason were whelmed (*baptized*) by the things overlying it."

AQUILA. *Greek Version of the Old Testament* (first half of the second century A. D.), *Job 9:31*.—"Even thou wilt plunge (*baptize*) me in corruption."

LUCIAN (born 135 A. D.). *True History, Book II.*, § 4, in this satire on love of the marvelous, he represents men, with cork feet, walking on the waves.—"We wondered, therefore, when we saw them not immersed (*baptized*), but standing above the waves, and traveling on without fear."

*Timon the Man-Hater*, § 44, to show his hatred of mankind, Timon resolves, among other things.—"And if the winter's torrent were bearing one away, and he with outstretched hands were imploring help, to thrust even him headlong, immersing (*baptizing*) so that he should not be able to come up again."

POLYÆMUS (about the middle of the second century A. D.), describing a "dipping-match."—"Saying

this, and clapping his hands, he [Philip] ran through their midst and threw himself into the swimming-bath; and the Macedonians laughed. Philip did not give over dipping (*baptizing*) in a match with the pancratist [an expert wrestler], and sprinkling water in the face, until the soldiers wearied out dispersed."

DION CASSIUS (born 155 A. D.). *Roman History*, Book XXXVI., chapter 58, describing a violent storm.—"The ships which were in the Tiber, and lying at anchor by the city and at its mouth, were submerged (*baptized*), and the wooden bridge was destroyed."

*Roman History*, Book XXXVIII., chapter 27, Philiscus relates to the exiled Cicero how his enemies are perplexed by the unsettled state of affairs.—"For, as being borne along in a troubled and unsettled state of affairs, they differ little, or rather not at all, from those who are driven by storm at sea, but [are borne] up and down, now this way, now that way; and if they commit any even the slightest mistake, are totally submerged (*baptized*)."

*Roman History*, Book XLI., chapter 42, describing how, after the defeat of Curio by Juba, king of Numidia, the fugitives overcrowded and sank some vessels, in their haste to escape.—"And many of them, who had fled, perished; some thrown down by the jostling, in getting on board the ves-

sels and others submerged (*baptized*), in the vessels themselves, by their own weight."

*Roman History, Book L., chapter 32*, describing how the large vessels of Antony, in the sea-fight at Actium, hurled great missiles at the smaller and swifter vessels of Augustus, as they approached.—"And if they hit them, they came off superior; but if they missed, their own vessels being pierced [by Augustus' fleet], they were submerged (*baptized*)."

*Roman History, Book L., chapter 35*, describing the same battle as above.—"And others leaping into the sea were drowned, or struck by the enemy were submerged (*baptized*)."

*Roman History, Book LXXIV., chapter 13*, describing how the foraging ships returning overloaded to Byzantium, during the siege of that city by the emperor Severus, were attacked by the Romans.—"And they, however much they might have desired it, were not able to do anything; but attempting in one way and another to escape, some were submerged (*baptized*) by the wind, using it too freely, and others were overtaken by the enemy, and destroyed."

SYMMACHUS. *Version of the Old Testament in Greek* (last half of 2d century A. D.), *Psalm 68. 3*.—"I am plunged (*baptized*) into bottomless depths."

ATHENÆUS (beginning of 3d century A. D.). *Philosopher's Banquet, Book V., chapter 64*.—"You

seem to me, O guests, to be strangely flooded with vehement words, and whelmed (*baptized*) with undiluted wine.

“For a man taking draughts of wine, as a horse does of water,

Talks like a Scythian, not knowing even *koppa*;

And he lies speechless *plunged* in the cask.”

ALEXANDER OF APHRODISIAS (a Greek philosopher and physician who wrote about the beginning of the 3d century A. D.). *Medical and Physical Problems*, I., 16.—“Why is it that some die of fright? Because the physical force fleeing too much into the depth, along with the blood, at once whelms (*baptizes*) and quenches the native and vital warmth at the heart, and brings on dissolution.”

*Medical and Physical Problems*, I., 17.—“Why is it that many die, of those who have drunk wine to excess? Because, again, the abundance of wine whelms (*baptizes*) the physical and the vital power and warmth.”

*Medical and Physical Problems*, II., 38, answering the question why fevers are harder to cure in brutes than in men.—“Because they have their nature and perceptive faculty immersed (*baptized*) in the depth of the body, and not diverted to outward things by what pertains to the rational soul, as is the case in men.”

PORPHYRY (born 233 A. D.). *Concerning the Styx*, describing how the guilty were said to be sub-

merged in the *Lake of Probation* in India, when the Brahmins caused them to enter the water as a test of their innocence.—“After proceeding a little way, he is immersed (*baptized*) unto the head.”

GREGORY THAUMATURGUS (bishop of Neocæsarea about 240 A. D.). *Panegyric on Origen*, XIV.—“He himself would remain on high in safety, and stretching out a hand to others save them, as if drawing up persons submerged (*baptized*).”

CLEMENT OF ALEXANDRIA (last of 2d and beginning of 3d century A. D.). *Exhortation to Pagans*, I., 3.—“But the foolish are stocks and stones; and yet more senseless even than stones is a man immersed (*baptized*) in ignorance.”

*The Educator*, Book II., chapter 2.—“For drowsy is every one who is not watchful for wisdom, but is plunged (*baptized*) by drunkenness into sleep.”

ORIGEN (last of 2d and beginning of 3d century A. D.). *Commentary, on John 11:35*.—“Of those who were altogether whelmed (*baptized*) by wickedness,” etc.

LIBANUS (born 315 A. D., a Greek philosopher and rhetorician). *Epistle XXV.*, describing how two of his friends perished during an earthquake. “And I myself am one of those submerged (*baptized*) by the great wave.”

*Funeral Discourse on the Emperor Julian*, chapter 148.—“For grief for him whelming (*baptizing*)

the soul, and clouding the understanding, brings as it were a mist even upon the eyes, and we differ little from those who are now living in darkness."

*Epistle CCCX., to Siderius.*—"But he who bears with difficulty what he is now bearing, would be whelmed (*baptized*) by a slight addition."

HEIMERIUS (a Greek rhetorician born about 315 A. D.). *Oration X., § 2*, speaking in a boastful rhetorical strain concerning a picture of the battle of Marathon, exhibited at Athens, in which Cyne-girus was represented as grasping a Persian vessel in his hands.—"And I will show you also my soldiers; one fighting life-like even in the painting . . . and another immersing (*baptizing*) with his hands the Persian fleet."

GREGORY OF NAZIANZUS (born about 328 A. D.). *Discourse XL., 11.*—"Nor let us take more lading than we are able to carry; that we may not be immersed (*baptized*), vessel and men, and make shipwreck of the grace, losing all because we hoped for more."

BASIL THE GREAT (a distinguished Christian who wrote in Greek, born about 330 A. D.). *On Baptism, Book I., chapter 2, § 10*, speaking concerning the words of Paul in Rom. 6:3.—"We were immersed (*baptized*), says he, in order that from it we might learn this: that as wool immersed (*baptized*) in a dye is changed as to its color; or rather



(using John the Baptist as a guide when he prophesied of the Lord, 'He will immerse (*baptize*) you in the Holy Spirit and fire') . . . let us say this: that as steel immersed (*baptized*) in the fire kindled up by the wind (*spirit*), becomes more easy to test whether it has in itself any fault, and more ready for being refined; . . . so it follows and is necessary, that he who is immersed (*baptized*) in fire . . . should hate and abhor unrighteousness," etc.

*Discourse on the Martyr Juliatta, IV.*—"As a pilot, skilful and undisturbed through much experience in sailing, preserving the soul erect and unwhelmed (*unbaptized*), and high above every storm."

*Discourse XIV., Against Drunkards, § 4.*—"More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from another, and overwhelming (*baptizing*), do not suffer to rise out of the surge; so also the souls of these are driven about beneath the waves, being whelmed (*baptized*) with wine."

CHRYSOSTOM (born 347 A. D.). *Exposition of Psalm vii.*, § 14, speaking concerning Absalom.—"For he, indeed, desired to plunge (*baptize*) his right hand [*i. e.*, his sword or weapon] in his father's neck; but the father, even in such a case, exhorted the soldiers to spare him."

*Exposition of Psalm cxi. (cxii.)*, § 4.—"For it



is impossible that a soul, abounding in mercy, should be whelmed (*baptized*) by the annoyances of passion."

*Exposition of Psalm cxiv. (cxvi.), § 3.*—"For he who is controlled by that love, and sustained by the hope of that good, is whelmed (*baptized*) by none of the present evils."

*Discourse on Lazarus, I., 10*, describing how the repeated slights of the rich man must have affected Lazarus.—"Consider how probable it was, that he whelmed (*baptized*) the soul of the poor man as with successive waves."

*Discourse VIII. on 1 Corinthians.*—"Not to be whelmed (*baptized*) by the troubles of the present life nor to be puffed up by prosperity."

*Discourse on Zeal and Piety, § 1.*—"Thus, then, the congregation immersed (*baptized*) in ignorance, and unwilling to emerge to the knowledge of the spiritual teaching, God calls night."

*Discourse on the Trials and Constancy of Job.*—"And if thou art in affliction, fly to it for refuge; and if in wealth, receive thence the corrective; so as neither to be whelmed (*baptized*) with poverty, nor puffed up with wealth."

*Discourse on Gluttony and Drunkenness.*—"For as a ship, that has become filled with water, is soon submerged (*baptized*), and becomes deep under the waves; so also a man, when he gives himself up to gluttony and drunkenness, goes down the steep,

and causes reason to be overwhelmed beneath the waves."

*Discourse V. on Titus, § 3.*—"How were we immersed (*baptized*) in wickedness," etc.

*Discourse on the paralytic let down through the roof.*—"But here, no such thing is to be seen; no fire applied, nor steel plunged in (*baptized*), nor flowing blood."

*Discourse on David and Saul, III., 7.*—"Even this was worthy indeed of praise and of greatest admiration, that he did not plunge in (*baptize*) the sword, nor sever the hostile head."

*Select Discourses, XXIX., on Clemency,* speaking concerning David sparing the life of Saul when he found him asleep in the cave.—"Sawest thou the nets of David stretched, and the prey intercepted therein, and the huntsman standing, and all exhorting to plunge (*baptize*) the sword into the enemy's breast?"

*Select Discourses, II., on Prayer.*—"If blessed David, therefore, being a king and whelmed (*baptized*) with ten thousand cares, . . . called upon God seven times a day;" etc.

*Admonition I. to Theodorus.*—"Therefore I beseech thee, before thou art deeply whelmed (*baptized*) by this intoxication, to return to soberness, and to arouse, and to thrust off this Satanic debauch."

THEMESTIUS (second half of 4th century A. D.).  
*Oration IV.*—"Nor [can] the pilot [tell] whether he saves, in the voyage, one whom it were better to submerge (*baptize*)."

*Oration XX., funeral discourse on the death of his father*, speaking concerning Philosophy.—"But whenever she observed me whelmed (*baptized*) by grief, and moved to tears, she is angry and threatens to do me some fearful and incurable evil."

*On the Life and Poetry of Homer*, describing the *emphasis* of Homer's style.—"Similar also is that,

*'And the whole sword was warmed in blood.'*

For truly in this he exhibits very great emphasis; as if the sword were so imbedded (*baptized*), as to be heated."

HELIODORUS (wrote about 390 A. D.). *Æthiopics, story of Theagenes and Chariclea, Book I., chapter 30.*—"And every form of war was enacted and witnessed; the natives sustaining the conflict with zeal and with all their force; the others, having greatly the advantage both in number and the unexpectedness of the attack, and slaying some on land, and plunging (*baptizing*) others with their boats and huts into the lake."

*Æthiopics, Book IV., chapter 17.*—"When midnight had plunged (*baptized*) the city in sleep," etc.

CHARITON OF APHRODISIAS (probably near the close of the 4th century A. D.). *Story of the Loves of Chæreas and Callirrhoe, Book II., chapter 4*, relating how Dionysius struggled to subdue his passions.—“Then, therefore, might be seen the conflict of reason and passion. For although whelmed (*baptized*) by desire, the generous man endeavored to resist: and emerged as from a wave, saying to himself: ‘Art thou not ashamed, Dionysius, a man the first of Ionia for virtue and repute?’”

*Story of the Loves of Chæreas and Callirrhoe, Book III., chapter 4.*—“But Dionysius, a man of culture, was seized indeed by a tempest, and was whelmed (*baptized*) as to his soul; but yet he struggled to immerge from the passion, as from a mighty wave.”

SYNESIUS (born 393 A. D.). *On Dreams.*—“Even the mind would be immersed (*baptized*) in pleasure.”

THEODORET (born 393 A. D.). *Ecclesiastical History, Book I., chapter 4.*—“That Didodorus whom I have before mentioned, who, in a most difficult tempestuous sea, preserved the ship of the church unwhelmed (*unbaptized*), and high above every storm.”

ISODORUS (died about 450 A. D.). *On the Interpretation of Holy Scripture, Book II., epistle 76.*—“Most men, therefore, immersed (*baptized*) in igno-

rance, have their minds incapacitated for consolation with reference to afflictions; but those, on the contrary, who are governed by sound reason, repel them all."

SUIDAS, *quoting a now unknown Greek writer*, in his ancient *Greek Lexicon*.—"Desiring to swim through, they were immersed (*baptized*) by the weight of their full armour."

ANONYMOUS. *Argonautic Expedition* (author uncertain, probably written about the close of the 4th century A. D.), *line 512*.—

"But when Titan immersed (*baptized*) himself in the Ocean-stream."

ACHILLES TATIUS (about middle of 5th century A. D.). *Story of Clitophon and Leucippe*, *Book II., chapter 14*.—"And there is a fountain of gold there. They plunge (*baptize*) into the water, therefore, a pole smeared with pitch, and open the barriers of the stream. And the pole is to the gold what the hook is to the fish, for it catches it; and the pitch is a bait for the prey."

*Story of Clitophon and Leucippe*, *Book II., chapter 14*.—"They plunge (*baptize*) into the water, a pole, smeared with pitch," etc.

*Story of Clitophon and Leucippe*, *Book II., chapter 1*.—"We all, therefore, shifted our position to the more elevated parts of the ship, in order that we might lighten that part of the ship that was

immersed (*baptized*).” “But suddenly, the wind shifts to another quarter of the ship, and the vessel is almost immersed (*baptized*).”

*Story of Clitophon and Leucippe, Book III., chapter 10.*—“What so great wrong have we done, as in a few days to be whelmed (*baptized*) with such a multitude of evils?”

*Story of Clitophon and Leucippe, Book III., chapter 21*, describing how jugglers make an audience believe that they swallow a sword.—“And they who behold suppose that the steel is plunged (*baptized*) down the body; but it runs back into the hollow of the hilt.”

*Story of Clitophon and Leucippe, Book IV., chapter 18*, describing how the Egyptian boatmen drank water from the river Nile.—“For their drinking-cup is the hand . . . and dipping (*baptizing*) it hollowed, and filling it with water, he darts the draught towards his mouth,” etc.

*Story of Clitophon and Leucippe, Book VII., chapter 2.*—“Misfortunes assailing whelm (*baptize*) us.”

JULIAN (first half of sixth century A. D.). *Ode on Cupid*.—“As I was once twining a garland, I found Cupid in the roses; and holding by the wings I immersed (*baptized*) him into wine, and took and drank him; and now, within my members he tickles with his wings.”

EUSTATHIUS (about 1000 A. D.). *Story of Hysmenias and Hysmene, Book VI.*—"And sleeping I was troubled in spirit with the strangeness of the report, and as to my whole mind whelmed (*baptized*) with the affliction."

*Story of Hysmenias and Hysmene, Book VII.*, describing Neptune, the sea-god of the Greeks, sending a storm.—"Empties all his fury on the sea, and strives to whelm (*baptize*) the whole vessel with the waves."

## IX.

### WHAT THE EARLY CHRISTIAN WRITERS SAY.

BARNABAS (probably about the close of the first century A. D., wrote in Greek). *Epistle* § 11.—“Mark how he has described at once both the water and the cross. For these words imply, Blessed are they who placing their trust in the cross have gone down into the water.” “We go down into the water full of sins and pollutions; but come up again bringing forth fruit; having in our hearts fear and hope which is in Jesus by the Spirit.”

CLEMENT (probably about the close of the first century, wrote in Greek). *Fragment from Eusebius, Book IV., chapter 62.*—“A Christian is one who knows God, who believes in Christ, who possesses the grace of God, and who has been dipped in the sacred laver.”

HERMAS (probably about the beginning of the 2d century, wrote in Greek). *Pastorals, Similitude ix., § 16.*—“The water in which men go down bound to death, but come up appointed unto life.”

*Commands, 4, § 3.*—“And I said, ‘I heard, sir,



some teachers maintain that there is no other repentance than that which takes place when we descended into the water and received the remission of our former sins.' ”

JUSTIN MARTYR (about A. D. 139, wrote in Greek). *Apology*, I., 61.—“In the water, there is called over him who chooses the new birth, and repents of his sins, the name of God the Father and Lord of all things;” etc.

*Apology*, I., 65.—“But after thus washing him who has professed,” etc.

IRENÆUS (about 150 A. D., wrote in Greek). *Fragments of Works*, Fragment XXXIII.—“And dipped he says in Jordan seven times. Not in vain in old time was Naaman being a leper baptized and cleansed, but for our information,” etc.

TERTULLIAN (about 160 A. D., wrote in Latin). *On Baptism*, chapter VIII., § 8.—“As for baptism itself there is a bodily act, that we are immersed in water,” etc.

*On Public Shows*, chapter IV.—“When, entering into the water, we profess the Christian faith in words of His own law.”

*On the Resurrection of the Body*, chapter XLVII.—“Know ye not that so many of us as were immersed into Christ were immersed into His death?” “For by an image we die in baptism; but we truly rise in the flesh as did also Christ.”

CYPRIAN (wrote in Latin about 255 A. D.). *Epistle LXIX.*, §§ 10-13, speaking concerning those who were "sprinkled, not washed," on their sick-beds.—"Or if any think that they have obtained nothing, in that they have only been affused with saving water, but are still empty and void, they must not be deceived, and so, if they escape the ills of their sickness and recover, be they baptized."

*Epistle LXXV.*, § 13.—"But if it is spiritual, how can their baptism be spiritual, with whom the Holy Spirit is not? And consequently the water wherein they are immersed, is to them a carnal washing only, not the sacrament of baptism."

HIPPOLYTUS (wrote about the beginning of the third century, wrote in Greek). *Discourse on the Holy Theophany, II.*—"For thou hast just heard, how Jesus came to John, and was baptized by him in the Jordan. O wonderful transactions! How was the boundless 'river that makes glad the city of God,' bathed in a little water; the incomprehensible fountain that sends forth life to all men, and has no end, covered by scanty and transitory waters." [NOTE. He considers Jordan an insignificant river compared with Jesus, the River of God.]

*Discourse on the Holy Theophany, X.*—"For he who goes down with faith into the bath of regeneration, is arrayed against the evil one," etc.

ATHANASIUS (born about 296 A. D., wrote in Greek). *Sermon on the Passover*, 5.—“In these benefits thou wast immersed (*baptized*), O newly-enlightened; the initiation into the grace, O newly-enlightened, has become to thee an earnest of resurrection; thou hast the immersion (*baptism*) as a surety of the abode in heaven. Thou didst imitate, in the sinking down, the burial of the Master; but thou didst rise again from thence, before works witnessing the work of the resurrection.”

CYRIL (born about 315 A. D., lived at Jerusalem, wrote in Greek). *Preface to Instructions*, 2.—“Simon also, the Magian, once came to the bath. He was immersed (*baptized*), but he was not enlightened; and the body indeed he dipped in water, but the heart he did not enlighten by the Spirit. And the body went down indeed, and came up; but the soul was not buried with Christ, nor was raised with Him.”

*Initiation II., on the ceremonies of Baptism.*—“Not truly did we die, nor were we truly buried, nor truly crucified did we arise again; but the initiation was a similitude, while the salvation was in truth.”

*Initiation V., 4.*—“And in the same way ye died and were born; and that saving water became to you a grave and a mother.”

*Catechetical Lectures, Lecture III., On Baptism,*

§ 4.—“The water cleanses his body, the Spirit seals his soul: that being by the Spirit *sprinkled in heart, and washed in body with pure water, we may draw near to God*. Now then that thou are to descend into the waters, consider not the bare element,” etc.

*Lecture III., On Baptism, § (9.) 12*, speaking concerning the baptism of Jesus.—“He descended, and in the waters,” etc. Speaking concerning Christian baptism.—“Thou descendest into the water,” etc. “So that also, by descending into the water, and in a manner being buried in the waters, as He was in the rock, and raised again to walk in newness of life.”

*Lecture III., On Baptism, § (12.) 15*, speaking to those about to be baptized.—“Angels in their choirs shall surround you, and shall say, *Who is this that cometh up in white apparel, leaning on her near of kin?* For the soul that was before a servant hath now professed her Master to be her kindred,” etc.

*Lecture VIII., On the Holy Spirit, II., § 14.*—“For the Lord saith: ‘Ye shall be immersed (*baptized*) in the Holy Spirit not many days after this.’ Not in part the grace; but all-sufficing the power! For as he who sinks down in the waters and is immersed (*baptized*), is surrounded on all sides by the waters, so also they were completely immersed (*baptized*) by the Spirit.”

*Lecture XX.*, § 7.—“Well has he said, *planted together*. For since the true Vine was planted in this place, we also by partaking in the baptism of death, *have been planted together with Him*.”

BASIL THE GREAT (born about 328 A. D., wrote in Greek). *On Baptism*, I., i. 4.—“Which we seem to have covenanted by the immersion (*baptism*) in water, professing to have been crucified with, to have died with, to have been buried with, and so forth, as it is written.”

*On the Holy Spirit*, chapter XV., 35.—“Imitating the burial of Christ by the immersion (*baptism*); for the bodies of those immersed (*baptized*) are as it were buried in the water.” “The water presents the image of death, receiving the body as in a tomb.”

GREGORY OF NAZIANZUS (born about 330 A. D., wrote in Greek). *Discourse XL.*, *on the holy Baptism*.—“Let us therefore be buried with Christ by the immersion (*baptism*), that we may also rise with Him; let us go down with Him, that we may also be exalted with Him; let us come up with Him, that we may also be glorified with Him.”

AMBROSE (born about 340 A. D., wrote in Latin). *On the Sacraments*, Book II., chapter VI., § 19, comparing baptism to a burial.—“In that thou sinkest down, that sentence is discharged, ‘earth thou art, and into earth shalt thou go.’ . . . Water

then is of earth . . . therefore the font is as a sepulchre."

*On the Sacraments, Book II., chapter VII.*—  
"Thou wast asked: Dost thou believe in God the Father Almighty? Thou saidst, I believe; and thou didst sink down, that is, wast buried."

*On the Sacraments, Book II., chapter VII., § 23.*—  
—"That as Christ died, so also thou mayest taste of death; as Christ died to sin, and lives to God, so also thou mayest be dead to the former allurements of sins, through the sacrament of baptism, and rise through the grace of Christ. It is therefore a death, but not in the verity of corporeal death, but in a similitude; for when thou sinkest down, thou dost take on a similitude of death and burial."

*On the Sacraments, Book III., chapter I., § 1.*—  
"Yesterday we discoursed respecting the font, whose appearance is, as it were, a form of sepulchre; into which, believing in the Father, Son, and Holy Spirit, we are received and submerged, and rise, that is, are restored to life."

*On the Sacraments, Book III., chapter I., § 2.*—  
"What then is a resurrection, except when we rise again from the death to life? So then also in baptism, since there is a similitude of death, without doubt, whilst thou dost sink down and rise again, there is a similitude of the resurrection."

*Letter LXX., § 24.*—"For this therefore this

soul gives thanks, that the Lord both *pardoneth iniquities and passeth by transgressions, and casts them into the deep of the sea.* Which may also be referred to Baptism, wherein the Egyptian is drowned, and the Hebrew rises again;" etc.

CHRYSOSTOM (born 347 A. D., wrote in Greek). *On the Gospel of John, Homily XXV.*—"Divine symbols are therein celebrated, burial and deadness, and resurrection and life. And all these take place together; for when we sink down in the water as in a kind of tomb, the old man is buried, and sinking down beneath is all concealed at once; then, when we emerge, the new man comes up again."

*On the Petition of the Sons of Zebedee, V.*—"For as he who is immersed (*baptized*) with water, rises again with great ease, not at all hindered by the nature of the waters; so also He, having gone down into death, with greater ease came up; for this cause He calls it an immersion (*baptism*)."

*Homilies on Romans, Homily XI.*—"Since then we are buried in the water, He in the earth, and we in regard to sin, He in regard to His body, this is why he did not say, *we were planted together in His death*, but in the likeness of His death."

*Commentary on 1 Corinthians, Homily XL. 1.*—"For to be immersed (*baptized*), and to sink down, then to emerge, is a symbol of the descent into the underworld, and of the ascent from thence.



Therefore Paul calls the immersion (*baptism*) the tomb, saying: 'We were buried therefore with Him by immersion (*baptism*) into death.' "

*Homily VII. 2.*—"Nothing is more blessed than this burial, whereat all rejoice, both angels and men, and the Lord of the angels. . . . Would you see a sign thereof? I will show you a pool, wherein one was buried, another rose. The Egyptians were drowned in the Red Sea, and the Israelites rose out of it. And the same thing buries the one, produceth the other. Marvel not that there is both birth and destruction in baptism."

ST. AUGUSTINE (born 354 A. D., wrote in Latin). *Homily VI. on St. John.*—"The water of the sacrament is visible: the water of the Spirit invisible. *That* washes the body, and betokens that which is done in the soul."

THEODORET (born about 393 A. D., wrote in Greek). "He who undergoes baptism is therein buried with his Lord, that having partaken in His death, he may become partaker in His resurrection also."

GREGORY (about 490 A. D., wrote in Latin). *Morals on the Book of Job, Book XVIII., § 87.*—" 'Baptism' . . . the name given to our own descending into the water itself."

JOHN OF DAMASCUS (born about the end of the 7th century, wrote in Greek). *On the Orthodox*



*Faith, Book IV., chapter 9.*—"For the immersion (*baptism*) shows the Lord's death. We are indeed buried with the Lord by the immersion (*baptism*) as says the holy apostle."

THEOPHYLACT (wrote about 1070 A. D., wrote in Greek). *Commentary, on Matthew 3. 11.*—"He will immerse (*baptize*) you in the Holy Spirit. That is, He will deluge you ungrudgingly, with the graces of the Spirit."

*Commentary, on Luke 24. 45-53.*—"For as He, having died, rose the third day, so also we, being typically buried in the water, then came up incorrupt as to our souls," etc.

*Commentary, on John 3. 4, 5.*—"For symbols of a burial and a resurrection, and an image [of them], are celebrated in the water."

*Commentary, on John 3. 14.*—"Being immersed (*baptized*) we image forth the death of our Lord."

*Commentary, on Acts 1. 5.*—"The word 'be immersed' (*be baptized*), signifies the abundance, and as it were the riches of the participation of the Holy Spirit; as also, in that perceived by senses, he in a manner has who is immersed (*baptized*) in water, bathing the whole body, while he who simply receives water is not wholly wetted on all places."

*Commentary, on Romans 6. 5, 6.*—"For our old man, that is wickedness, was crucified with, that is,

in like manner with the body of Christ, was buried in the immersion (*baptism*)," etc.

*Commentary, on 1 Corinthians 10. 2.*—"We also ourselves immersed (*baptized*), imitating death by the sinking down, and resurrection by the coming up."

*Commentary, on Hebrews 6. 2.*—"For this takes place also in the immersion (*baptism*), through the coming up."

*Commentary, on Hebrews 10. 26.*—"For our immersion (*baptism*) images the death of Christ; as therefore, that was one, so also this is one."

*Commentary, on Colossians 3. 1.*—"The immersion (*baptism*) typifies; as by demersion death, so by the emersion resurrection."

## X.

### WHAT THE DIFFERENT VERSIONS OF THE NEW TESTAMENT SAY

**SYRIAC VERSIONS.** The oldest translation of the New Testament in any language is probably the Syrian Peshito, which is generally referred to the beginning of the second century, only a few years after the last of the apostles died. As Aramaic was the spoken language of Palestine in the time of Christ, it has been conjectured that the Syrio-Aramaic word for baptism was the very word used by Jesus to describe that ordinance. The word used for baptize in the Peshito version, in the Philoxenian version, and in all the old Syriac manuscripts is *amad*. A strong effort has been made to prove from the etymology of this word that it means *to stand*. Dr. C. H. Toy, Professor of Oriental Languages in Harvard University, has made a complete study of the use of *amad* in the oriental languages and literature, and has written a book entitled "AMAD." His conclusions are: "From our inquiry it appears that there were no cases in which *amad* may not mean *dip*, and some in which it must have

that meaning; . . . and that all authorities in Syriac concur in assigning to *amad* the signification of *dip*." The most exhaustive and authoritative Syriac lexicon is Dean Smith's *Thesaurus Syriacus*, which says "*Amad*, to descend, to be immersed, to be baptized." Aphel says "*amad*, immersit, baptizavit." The word *amad* is used in Num. 31. 23 in the Syriac Bible, "Ye shall make go through (*amad*) the water." Ephraim Syrus, and other Syriac writers, use *amad* in the sense of *dip*. The great Syriac scholar Michaelis, and Prof. Gotch who made an investigation of the subject, both bear testimony that they were not able to find an instance in the whole range of Syriac literature in which *amad* meant *to stand*, and they both assign to it the meaning of *dip* or *immerse*.

ARABIC VERSIONS. The Arabic translations of the New Testament are not so ancient as some others, but they are closely related to the Syriac. The oldest Arabic version is probably that of the Polyglot, translated about the seventh century. Two words are used in Arabic for baptize, *amad* and *tsabagha*. They are used interchangeably and with almost equal frequency in all Arabic versions and literature. The word *amad* has been already defined under Syriac Versions. That it had almost the same meaning in the Arabic appears from the Arabic lexicons and literature. The word *tsabagha* is

from a root which is acknowledged on every hand, so far as we are aware, to mean *dip* or *immerse*. Lane's Arabic-English Lexicon in eight volumes, one of the most exhaustive works in Arabic-English, says: "*tsabagh*, 1. *He dyed it, or colored it; and he dipped it, or immersed it;*—Hence also, the term *tabagh* is used by the Christians as meaning the *dipping, or immersing* of their children [*i. e., baptizing them,*] *in water.*"

EGYPTIAN VERSIONS. Among the most ancient translations of the New Testament are the Sahidic of the second century, and the Coptic and Basmuric of the third century. These three ancient versions are in the vernacular dialects of Egypt. They were made at a time when the Greek language and literature were exerting a powerful influence in Egypt. Among the Greek words in common use *baptizo* must have been included. The Basmuric and Sahidic versions both employ a form of the Greek word *baptizo* for baptize, and in this they resemble our English Bible. The word, no doubt, had the same meaning with them as with the Greeks. It may, however, have been used only to describe the act of Christian baptism, which must have been immersion as it was in the Ethiopian, and has so remained in the Abyssinian, in the Armenian, in the Greek, and in other oriental churches. The Coptic word for *baptize* is *ōms*.

This word is uniformly defined as *submerge, immerse, dip, sink, swallow up*. Peyron's *Lexicon Linguae Copticae* will serve as an example. It says: "ŌMS, *Mergere, Immergere, Demergere, Baptizare* (to immerse, to immerge, to demerge, to baptize)." The word *oms* is sometimes used in the Coptic Bible where the English employs "drown."

ETHIOPIC VERSIONS. The Ethiopic translation of the New Testament, probably made in the fourth century, is among the most ancient translations of the New Testament. In this version, and in the Amharic (Ethiopic) version made in 1822, the word *tamaka* is used for baptize. The same word is used in the Ethiopic Bible in Joshua 3. 15, "When the feet of the priests were dipped (*tamaka*) in the brim of the water." Professor Gotch has clearly shown from the literature, etc., that this word primarily means *to immerse*.

LATIN VERSIONS. No ancient Latin versions are now in existence, so far as known at present, but there is abundant evidence that a Latin translation of the Bible existed in very early times. Many of the early Christian writers quote from this ancient Latin version. Tertullian is the first of the early writers who quoted from this early Latin version instead of from the original Greek. In his work on *Baptism*, Chapter XIII., he quotes Matthew 28. 19 thus: "Go teach the nations, im-

mersing (*tinguentes*) them in the name of the Father, and of the Son, and of the Holy Spirit." In the same work, Chapter XI., he quotes John 4. 2 thus: "And yet He did not immerse (*tinguebat*), but his disciples." Again he quotes from the Latin Bible, 1 Corinthians 1. 17, "For Christ sent me not to immerse (*tinguendum*)," etc. (See *On Baptism*, Chapter XIV.) In the XX. chapter of the same work he quotes Mark 1. 5 thus: "Were immersed (*tinguebantur*) confessing their sins." In Chapter XVI. he quotes Luke 12. 50, which refers to Jesus' baptism of suffering, thus: "I have to be immersed with a baptism (*habeo, inquit, baptismo tingui*)," etc. Cyprian, about half a century later, also quotes from the Latin Bible. In *Epistle XXV.* and again in *Epistle LXIII.*, he quotes Matthew 28. 19, using the same word (*tinguentes*) as Tertullian for "baptizing." In *Epistle LXXV.*, he quotes Galatians 3. 27 thus: "As many of you as were immersed (*incti estis*) in Christ, have put on Christ." It is very clear, from these examples, that the ancient Latin versions used the word *tingo* for baptize. It will doubtless be admitted by all scholars that the word *tingo*, in this connection, means *immerse*, and that this is the primary idea of the word, even though *immerse in dye* or *immerse for the purpose of wetting*, is intended. The early Christian writers who wrote in Latin use the verbs *tingo*, *mergo*, *mergito*,

and *demergo* interchangeably for baptize. These are the verbs employed for baptize by all of the early writers down to the time of Cyprian, about which time the Greek verb *baptizo* was transferred into the Latin language, and is used by all subsequent writers. The Greek noun seems to have been used much earlier.

GOthic VERSIONS. To this class of versions belong the Meso-Gothic, the German, the Danish, the Swedish, the Dutch, the Icelandic, and other Bibles. The ancient Gothic versions date back to the fourth century and employ the word *daupjan* for baptize. The German Bible of modern times (1522) employs a similar word *taufen*; the Danish Bible, translated in 1524, employs the word *döbe*; the Swedish Bible translated in 1534, uses *döpa*, and the Dutch Bible, translated in 1460, uses *doopen*. It is hardly necessary to remark that these words all belong to the same family, all mean *dip*, and all are derived from the same old Gothic word *daupjan*. Scores of authorities might be quoted, but no one can well question the fact. This same Gothic word is employed for baptize in all the Teutonic dialects, thus we have the Gothic *daupjan*, Anglo-Saxon *dyppen*, the Dutch *doopen*, the Swedish *döpa*, the Danish *döbe*, and the German *taufen* all related to each other. These words are now used almost exclusively to describe baptism, but formerly they commonly



meant *dip*. Wachter, in his *Glossarium Germanicum*, says: "TAUFEN, *baptizare*. Goth. *daupjan*, Franc. *doufen*, *toufen*, Belg. *doopen*, Suec. *döpa*. . . . Sensus ab immersione vulgari ad sacram translatus." In English, "*Taufen*, to baptize. Gothic *daupjan*, Franconian *doufen*, *toufen*, Belgic *doopen*, Swedish *döpa* . . . changed in sense from common immersion to sacred." Medinger also shows the relation of these words to each other. Fluegel, in his *German-English Dictionary*, defines the German word for baptize thus: "*taufen*. 1. to dip, baptize." Lucas, in his large *German-English Dictionary*, defines *taufen* thus: "*taufen*, to baptize, to christen; to dip, to baptize by immersion." *Taufen*, the German word for baptize, was *doufan* in the eighth century in Ottfried's metrical version of the Gospels. This is almost identical with the old Gothic *daupjan*. Brynildsen's *Norwegian-English Dictionary* defines the Norwegian word for baptize thus: "*dobe*, to baptize, christen, *coll.* to dip; to plunge." It can easily be shown that the Swedish, Danish, Belgic, and Dutch words for baptize were formerly used commonly in the sense of *dip*. The Icelandic Bible, translated in 1584, belongs to the Gothic family, but employs an entirely different word for baptize. The Icelandic word for baptize is *skira*. From its etymology and use *skira* seems to mean primarily *to cleanse* or *purify*. Gleasby's Icelandic-

English Dictionary defines it thus: "*skira*==to purify,—to cleanse, purify. 2. of an oath or ordeal, to clear, purge. II. ecclesiastical, to baptize, christen. 2. reflexive, to be baptized."

ARMENIAN VERSIONS. Next, in point of time, to the old Gothic version comes the Armenian version, which dates back to the fifth century. *Mogredil* is the Armenian word for baptize. Its meaning is in harmony with the practice of the Armenian Church, which has always immersed. The same word is used in 2 Kings 5. 14, "And Naaman dipped (*mogredil*) himself in the Jordan seven times." The reliable Armenian-English Dictionary of Father Aucher of the Armenian Church thus defines *mogredil*: "Mogredil. To baptize: to wash by plunging into water."

ANGLO-SAXON VERSIONS. The oldest Anglo-Saxon versions were probably in existence as early as the eighth century. These versions employ two different words for baptize, *dyppan* and *fullian*. One means *dip* and the other *cleanse*. In manuscript R of the Gospels in the Bodleian Library, and in manuscript C of the same in the Cambridge public library these words are used for baptize. Bosworth's Anglo-Saxon Dictionary says of *dyppan*. "DYPPAN, To DIP, immerge, baptize. . . . German *taufen* to baptize. . . . Gothic *daupyan* to baptize."

PERSIC VERSIONS. The oldest Persian version probably belongs to the eighth century. It employs the words *shustan* and *shuyidan* for baptize. These words both mean *to wash*. The modern Persic Bible uses *phasala*, which also means *to wash* or *wash off*.

SLAVIC VERSIONS. To this family belong the old Slavic Bible translated perhaps in the ninth century, the modern Russian Bible translated in 1519, the modern Polish Bible translated in 1585, the modern Bohemian Bible translated in 1593, the modern Lithuanian Bible translated in 1660, the modern Lettish or Livonian Bible translated in 1685, the modern Dorpat Esthonian translated in 1727, and others. All of these employ a word for baptize which comes from the same root as the Russian word for baptize—*krestiti*, which primarily means *to cross*. Probably this refers to the custom of crossing oneself at baptism. Churches in these countries have always practiced immersion in baptizing.

VERSIONS IN MODERN LATIN LANGUAGES. Modern Latin languages all employ some form of the Greek verb *baptizo* for baptize, as the old Latin language did from the time of Cyprian. The French Bible translated in 1535 employs *baptiser*. The Spanish Bible, translated in 1556, employs *bautizar*. The Italian Bible, translated in 1562, employs *battezzare*.

WELSH VERSION. The Welsh Bible, translated in 1567, uses *bedyddio* for baptize. This word probably means primarily *bathe*.

IRISH AND GAELIC VERSIONS. The Irish Bible, translated in 1602, employs *baisdim* for baptize. The Gaelic Bible translated in 1650 employs a similar word—*baisdeam*. O'Reilly's Irish-English Dictionary gives the meaning thus: "*Baisdim, verb, to baptize, to dip.*"

CONCLUSION. Every translation of the New Testament made during the first six centuries after Christ employs a word for baptize which primarily means *to immerse*. The great majority of modern Bibles do the same. 2. No important translation of the Bible has ever employed a word for baptize which signifies any other mode than immersion, or which is not in harmony with the practice of immersion. Some time ago Dr. F. W. Gotch made a scholarly and impartial examination of the word for baptize in all of the important translations of the New Testament. His conclusions were as follows: "The conclusions to which the investigation leads us are—With regard to the ancient versions, in all of them, with three exceptions (the Latin from the third century, and the Sahidic and Bas-muric), the word *baptizo* is *translated* by words purely native; and the three excepted versions adopted the Greek word, not by way of trans-

ference, but in consequence of the term having become current in the languages.

"Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse*; the Anglo-Saxon both to *immerse* and to *cleanse*; the Persic, to *wash*; and the Slavonic, to *cross*. The meaning of the word adopted from the Greek, in Sahidic, Basmuric, and Latin, being also to *immerse*.

"2. With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate by words signifying to immerse. Most of the Gothic dialects, namely, the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic use a word meaning *cleanse*. The Slavonic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though with respect to the English, the words *wash* and *christen* were formerly used as well as *baptize*.

"It may perhaps be acceptable to place these results together in a tabular form, as follows:—

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
SYRIAC:			
Peshito.....	2d century	<i>amad</i>	immerse.
Philoxenian..	6th century	<i>amad</i>	immerse.
ARABIC:			
Polyglot.....	7th century (?)	<i>amada, tsabagha</i>	immerse.
Propaganda...	1671	<i>amada, tsabagha</i>	immerse.
Sabat.....	1816	<i>amada, tsabagha</i>	immerse.

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
PERSIC:.....	8th century (?)	<i>shustan</i> , and <i>shuyidan</i>	wash.
Modern (Mar- tyn).....	1815	<i>ghasala</i>	ablution.
ETHIOPIA:.....	4th century	<i>tamaka</i>	immerse.
Amharic.....	1822	<i>tamaka</i>	immerse.
EGYPTIAN:		<i>ōms</i>	immerse, plunge.
Coptic.....	3d century	}	<i>baptiz</i>
Sahidic.....	2d century		
Basmuric.....	3d century		
ARMENIAN:.....	5th century	<i>mogredil</i>	immerse.
SLAVONIC:.....	9th century	<i>krestiti</i>	cross.
Russian.....	1519	}	(the same root)
Polish.....	1585		
Bohemian....	1593		
Lithuanian...	1660		
Livonian, or			
Lettish.....	1685	}	cross.
Dorpat Estho- nian, &c....	1727		
GOTHIC:.....	4th century	<i>daupjan</i>	dip.
German.....	1522	<i>taufen</i>	dip.
Danish.....	1524	<i>dōbe</i>	dip.
Swedish.....	1534	<i>dōpa</i>	dip.
Dutch.....	1460	<i>doopen</i>	dip.
Icelandic, &c..	1584	<i>skira</i>	cleanse.
ANGLO-SAXON:..	8th century	<i>dyppan</i> , <i>fullian</i>	dip, cleanse.
LATIN:			
Of the Early			
Fathers....	8th century	<i>tingo</i>	immerse.
Ante-Hierony- mian.....	3d century	<i>baptizo</i>	
Vulgate.....	4th century	<i>baptizo</i>	
French.....	1535	<i>baptizer</i>	
Spanish.....	1556	<i>bautizar</i>	
Italian.....	1562	<i>battezzare</i>	
English: Wicliffe	1380	<i>wash</i> , <i>christen</i>	
English: Tindal	1526	<i>baptize</i>	
Welsh.....	1567	<i>bedyddio</i>	bathe.
Irish.....	1602	<i>baisdim</i>	
Gaelic.....	1650	<i>baisdeam</i>	

## XI.

### WHAT SUBSTITUTE WORDS SAY.

Whatever English word expresses the primary meaning of *baptizo*, we ought to be able to substitute for *baptizo*, wherever that verb is used in its primary sense. It would, however, be unreasonable to expect any English verb to *exactly* correspond with a verb of another language in all of its secondary or metaphorical meanings. Translators are usually compelled to employ different words to express the different metaphorical and secondary meanings of a word. But the primary meaning of any word must *always* be implied, either directly or indirectly, wherever the word is used. No word can well have two different meanings unrelated to each other.

It has been claimed that the primary meaning of *baptizo* is to *wash*. A close study of the use of *baptizo* in the classic Greek writings will convince the impartial reader that there is not a solitary instance where the word would even appear to have the meaning of *wash*, except where it is used in the Old Testament Apocrypha in two instances, and in

four instances in New Testament Greek. But that *baptizo* does not mean *wash* in any of these instances is agreed by those who have made the most careful and impartial study of the subject. The first instance where the word is used in the Apocrypha is in Judith 12.5-9, where we are told about Judith *baptizing* herself in the fountain, at midnight every night, while she was in the camp of Holofernes. In the light of the requirements of purification in the ceremonial law (Lev. 15.13, 27, etc.) and the explanations of the Talmud, it is easy to see that Judith must have immersed herself completely in the large fountain or pools in the valley of Bethuliah. A person was not regarded as ceremonially pure if so much as the tip of one finger remained unimmersed. The time selected, midnight, also points to an immersion. The Syriac and old Latin versions read: "Immersed herself in the fountain of water." The second example in the Apocrypha is in Ecclesiasticus 34.25 where "*baptizing* himself from a dead body" is spoken of. In the light of Num. 19.19, and the explanations of the Talmud, nothing less than complete immersion can here be intended. The verb *baptizo* is translated *baptize* in the New Testament in every instance where it occurs, except in Mark 7.4 and Luke 11.38, where it is translated *wash*. The noun *baptisma* is always translated *baptism*. The other



noun, *baptismos*, occurs only four times. In Heb. 6. 2 it is translated baptisms, and in Mark 7. 4, 8, and in Heb. 9. 10 it is rendered *washings*. In the five instances where *baptizo* or *baptismos* are translated *wash* or *washings* (Mark 7. 4 (twice), 8; Luke 11. 38, and Heb. 9. 10) the ceremonial washings of purification are spoken of. That this purification of people and vessels was accomplished by a complete immersion is clear from such passages as Num. 19. 7, 19; Lev. 11. 32; 15. 13, 27, etc., etc., but the Talmud removes all doubt on the subject by informing us that the purification was regarded as incomplete if any part of the person or vessel remained unimmersed or was not wet by the water. The great commentators and scholars Lightfoot, Kitto, Grotius, Olshausen, Meyer, Beza, Fritzsche, Ripley, De Wette, Wetstein, Kunoel, Dr. Geo. Campbell, etc., all acknowledge that *baptizo* means *immerse* here as in all other places, and it is so rendered in the famous translation of Rotherham. Some of these scholars remark on the tautology we have in Mark 7. 4 if we understand *baptizo* to mean a simple washing of the hands, which is already mentioned in verse 3. It will be seen by the impartial student that there is no instance in the classic writings, sacred or profane, where *baptizo* means *to wash*. By substituting WASH for *baptizo* in the classics we have such absurd expressions as, "I

am *unwashed* like a cork on the ridge of the wave" (Pindar); "They made continued assaults and *washed* many of the vessels" (Polybius); "For even those who cannot swim are not *washed*, floating like pieces of wood" (Strabo); "As you would not wish, sailing in a large and polished and richly gilded ship, to be *washed*" (Epictetus); "*Washed* with debts" (Plutarch); "But the body is able to obey its impulses being not yet *washed*" (Plutarch); "But the soldiers . . . *washing* with cups, and horns, and goblets from great wine-jars" (Plutarch); "Then bravely *washing* himself into the lake Copias" (Plutarch); "And perished being *washed*" (Diodorus); "Breathed as persons breathe after being *washed*" (Hippocrates); "He *washed* the whole sword into his own neck" (Josephus); "Jews swam away; as when a ship is being *washed*" (Josephus); "Slightly intoxicated, before they are completely *washed*, provide," etc. (Philo); "Even thou wilt *wash* me in corruption" (Aquila); "Some [vessels] were *washed* by the wind, using it too freely" (Dion Cassius); "A man *washed* in ignorance" (Clement); "*Washed* by drunkenness into sleep" (Clement); "*Washed* by wickedness" (Origen); "As wool *washed* in a dye" (Basil); "Steel *washed* in fire" (Basil); "Preserving the soul erect and *unwashed*" (Basil's eulogy of Juliatta); "*Washed* by none of the present evils" (Chrysos-

tom); "*Washed* with poverty" (Chrysostom); "*Washed* in wickedness" (Chrysostom); "That he did not *wash* in the sword, nor sever the hostile head" (Chrysostom); "To *wash* the sword into the enemy's breast" (Chrysostom); "*Washed* by this intoxication" (Chrysostom); "*Washed* by grief" (Themestius); "Midnight has *washed* the city in sleep" (Heliodorus); "Diodorus . . . preserved the ship of the church *unwashed*" (Theodoret); "They *wash* into the water, a pole" (Tatius); "*Washed* with such a multitude of evils" (Tatius). Clearly the word *baptizo* does not mean to *wash*, in classic writings. Substituting *wash* for *baptizo* in the Bible we have similarly absurd expressions, such as: "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be *washed* with the *washing* that I am *washed* with?" (Mark 10.38); "He shall *wash* you with [Greek, *in*] the Holy Ghost, and fire" (Matt. 3. 11, etc.); "*Washing* them in [Greek, *into*] the name of the Father, and of the Son, and of the Holy Ghost:" (Matt. 28.19); "Know ye not, that so many of us as were *washed* into Jesus Christ were *washed* into His death? Therefore we are buried with him by *washing* into death:" (Rom. 6. 3, 4); "Buried with him in *washing*, wherein also ye are risen with him" (Col. 2.12); "Were all *washed* unto Moses in the cloud and in the sea"

(1 Cor. 10.2). We also have such absurd expressions as "Jesus was not *washing*" (John 4.2); "Into what then were ye *washed*?" (Acts 19.3, Greek); etc., etc. Clearly *baptizo* does not mean *wash* in the New Testament.

It has been claimed, also, that *baptizo* means to *pour*, but no lexicon ever defines it as *pour*, and it is never used in that sense by Greek writers, either sacred or profane. To substitute *pour* for *baptizo* would give us some of the most absurd expressions conceivable. We would have swords *poured* into people (Chrysostom), iron *poured* into water (Ponticus), soldiers marching *poured* in water up to their breasts (Polybius), Naaman *pouring* himself seven times in Jordan (Septuagint), enemies *pouring* vessels into the ocean (Polybius, etc.), people *pouring* themselves into lakes and streams (Plutarch, etc.), people *poured* in corruption (Aquila), people *poured* in ignorance (Clement), people *poured* to their heads by walking into a lake (Porphyry), people breathing like those who have been *poured* (Hippocrates), people *poured* in pleasure (Synesius), people *poured* by the weight of their armour (Suidas), poles *poured* into water (Tatius), etc., etc. In the New Testament we would have John the *Pourer*, *pouring* people into (Greek *eis*) the Jordan (Mark 1.9), Jesus *pouring* people in (Greek *en*) Holy Spirit and fire (Matt.

3.11, etc.), Israel being *poured* in the cloud of God's glory and in the Red Sea (1 Cor. 10.2), and such absurd expressions as, "Buried with him in *pouring*, wherein also ye are risen with him" (Col. 2.12), and "Know ye not that so many of us as were *poured* into Jesus Christ were *poured* into his death? Therefore we are buried with him by *pouring* into death:" (Rom. 6.3, 4). *Pouring* certainly does not express the meaning of *baptism*.

To substitute *sprinkle* for *baptizo* is even more absurd than to substitute *pour* or *wash*. *Sprinkling* people, sticks and ships into oceans, lakes and rivers, *sprinkling* iron into water and swords into people, is hardly as euphonious as *washing* or *pouring* them into those elements. John the *sprinkler* might have some trouble with the civil authorities if he attempted to *sprinkle* people into the Jordan, even if they did not interfere with his *pouring* them into that river. (The preposition *eis* has the sense of *into* even when translated "with" or "in.") It would hardly improve Rom. 6.4 and Col. 2.12 to exchange *wash* for *sprinkle*, if either word was to be used in those verses.

Another meaning suggested for *baptizo* is *cleanse* or *purify*. *Purifying* people, vessels, sticks, armour, etc., in lakes, rivers and oceans must then have been very common for many centuries; but what object soldiers had in *purifying* or *cleansing*

their enemies, and their enemies' ships, we can not quite understand. How people could be "*cleansed* in wickedness," "*cleansed* in drunkenness," and "*cleansed* in debt," also needs some explanation. There is also something not quite clear in people *cleansing* or *purifying* swords into one another. We do not understand how John *cleansed* Jesus in the Jordan, but perhaps it was a *ceremonial* cleansing from a *ceremonial* defilement. But the defilement must have returned, for Jesus still had "*a cleansing to be cleansed with,*" or, as the authorized version expresses it, "*a baptism to be baptized with*" (Luke 12. 50). "*Buried with him in cleansing*" (Col. 2. 12) seems a little ambiguous, as does "*cleansed into his death,*" and "*buried with him by cleansing into death:*" (Rom. 6. 3, 4).

That *immerse* does express the sense of *baptizo* more accurately than any other English word, will appear to any impartial reader who carefully studies every passage in sacred and profane writings where that word is used. An immersion is clearly intended wherever the word is used by classic writers, whether in a primary or in a figurative sense. Sometimes the element overwhelms and buries or immerses the object, but usually the object is immersed in the element, which is generally water. A careful and impartial study of *baptizo* in its sacred use will show that it is used in the same sense by

sacred writers. In every classic example given in this work, *baptizo* is already translated by the word *immerse*, or by one of its synonyms (*dip*, *whelm*, *plunge*, *overwhelm*), and it will not be necessary to refer to them. The verb *baptizo* occurs 74 times in the Greek New Testament of the authorized version, and is always translated *baptize* except in Mark 7.4 and Luke 11.38. The noun *baptisma* occurs 21 times and is always translated *baptism*. The noun *baptismos* occurs four times (Mark 7.4, 8 and Heb. 6.2 and 9.10) and is translated *washings* except in Heb. 6.2. The adjective *Baptistes* occurs 14 times and is always translated *Baptist*. The verb *bapto* from which *baptizo* is derived occurs three times (Luke 16.24, John 13.26 and Rev. 19.13) and is always translated *dip*. *Baptizo*, *baptisma*, *Baptistes* and *baptismos* are the only words applied to baptism in the New Testament. In Rotherham's famous translation of the New Testament from the critical Greek text of Tregelles they are always translated *immerse*, *immersion*, *Immerser* and *immersion*. We give below every instance in which they occur in the Greek Testament, with Rotherham's critical translation, taken from his New Testament, which is regarded by many scholars as the best translation ever made of the Greek Testament.



## ROTHERHAM'S TRANSLATIONS.

Matt. 3. 1. "John the Immerser"

Matt. 3. 6. "and were being immersed in Jordan river by him,"

Matt. 3. 7. "Seeing many of the Pharisees and Sadducees coming to his immersion,"

Matt. 3. 11. "I indeed am immersing **you** in water unto repentance;"

Matt. 3. 11. "**He** will immerse **you** in Holy Spirit and fire."

Matt. 3. 13. "Then comes Jesus from Galilee to the Jordan unto John to be immersed by him."

Matt. 3. 14. "I **have need by thee** to be immersed,"

Matt. 3. 16. "And being immersed Jesus **straightway** went up from the water;"

Matt. 11. 11. "John the Immerser"

Matt. 11. 12. "John the Immerser"

Matt. 14. 2. "John the Immerser"

Matt. 14. 8. "John the Immerser"

Matt. 16. 14. "John the Immerser"

Matt. 17. 13. "John the Immerser"

Matt. 20. 22, and 20. 23 (omitted here by Rotherham, but given in Mark 10. 38).

Matt. 21. 25. "**The immersion—that of John**—whence was it?"

Matt. 28. 19. "Immersing them into the name



of the Father and of the Son and of the **Holy Spirit**,”

Mark 1. 4. “**There** arose [one] John who was immersing in the wilderness,”

Mark 1. 4. “and proclaiming an immersion of repentance into remission of sins.”

Mark 1. 5. “and were being immersed by him in the Jordan river.”

Mark 1. 8. “I immersed you in water, but **He** will immerse you in Holy Spirit.”

Mark 1. 9. “And was immersed into the Jordan by John.”

Mark 6. 14. “John the Immerser”

Mark 6. 24. “John the Immerser”

Mark 6. 25. “John the Immerser”

Mark 7. 4. “And—from market—unless perchance they immerse themselves, they do not eat.”

Mark 7. 4. “immersions of cups and measures,”

Mark 7. 8. “immersions of measures and cups,”

Mark 8. 28. “John the Immerser”

Mark 10. 38. “or with the immersion with which I am being immersed, to be immersed?”

Mark 10. 39. “and with the immersion with which I am being immersed shall ye be immersed.”

Mark 11. 30. “The immersion—that of John—from heaven was it, or from men?”

Mark 16. 16. "he who believes and is immersed shall be saved,"

Luke 3. 3. "proclaiming an immersion of repentance into remission of sins;"

Luke 3. 7. "to the multitudes that were journeying out to be immersed by him,"

Luke 3. 12. "And **there came** even tax-collectors to be immersed,"

Luke 3. 16. "I indeed **with water** am immersing you; . . . **he** will immerse you in Holy Spirit and fire:"

Luke 3. 21. "Now it came to pass—when **one-and-all** the people **were immersed**—Jesus also being immersed, and being at prayer—"

Luke 7. 20. "John the Immerser"

Luke 7. 28. "John the Immerser"

Luke 7. 29. "having been immersed with the immersion of John;"

Luke 7. 30. "not having been immersed by him."

Luke 7. 33. "John the Immerser"

Luke 9. 19. "John the Immerser"

Luke 11. 38. "marvelled that he was **not** first immersed,"

Luke 12. 50. "But **an immersion** have I to be immersed with,"

Luke 20. 4. "The immersion of John:—from heaven was it,"

John 1. 25. "Why, then, art thou immersing, if thou art not the Christ,"

John 1. 26. "I am immersing in water:"

John 1. 28. "Where John **was**—immersing,"

John 1. 31. "**on this account**, came I in water immersing."

John 1. 33. "but He that sent me to be immersing in water—"

John 1. 33. "the same is he who immerses in Holy Spirit."

John 3. 22. "and **there** was he spending time with them and immersing."

John 3. 23. "And John also **was** immersing in Ainon near Saleim, because many waters were there;—and they were coming and being immersed."

John 3. 26. "See! the same is immersing, and all are coming unto him!"

John 4. 1. "Jesus **more disciples** is making and immersing than John;"

John 4. 2. "Although, indeed, Jesus himself was not immersing, but his disciples);"

John 10. 40. "into the place where John **was** at the first immersing;"

Acts 1. 5. "John, i n d e e d, immersed with water, but **ye** shall be immersed in **Holy Spirit**,"

Acts 1. 22. "beginning from the immersion of John"

Acts 2. 38. "Repent ye! and be immersed—each of you—"

Acts 2. 41. "They, indeed, therefore, who welcomed his word, were immersed;"

Acts 8. 12. "They were being immersed, both men and women,"

Acts 8. 13. "and, having been immersed,"

Acts 8. 16. "but, **only**, they had been immersed into the name of the Lord Jesus."

Acts 8. 36, [37,] 38. "they came upon a **certain** water; and the chamberlain **says**: Behold, water!—what hinders me to be immersed? and he ordered the chariot to **stand still**, and **they went down**—both—into the water, both Philip and the chamberlain, and he immersed him. But **when they came up out of the water**,"

Acts 9. 18. "was immersed;"

Acts 10. 37. "after the immersion which John **proclaimed**,"

Acts 10. 47. "that these **should not be immersed**;"

Acts 10. 48. "And he ordered them—in the name of **Jesus Christ** to be immersed."

Acts 11. 16. "John, indeed immersed with water, but **ye** shall be immersed in Holy Spirit."

Acts 13. 24. "an immersion of repentance"

Acts 16. 15. "Now, when she was immersed—and her house—"

Acts 16. 33. "And, taking them with [him] in **that** hour of the night, he bathed them from the stripes, and **was immersed**,—he and his—all—on-the-spot."

Acts 18. 8. "were believing, and being immersed."

Acts 18. 25. "fully-knowing **only** the immersion of John."

Acts 19. 3, 4. "And he said: Into what, then, were ye immersed? And they said: Into John's immersion. And Paul said: John immersed an immersion of repentance,"

Acts 19. 5. "they were immersed into the name of the **Lord Jesus**;"

Acts 22. 16. "Arising, have thyself immersed, and thy sins bathed away,"

Rom. 6. 3, 4. "Or, are ye ignorant, that we, as many as were immersed into Christ Jesus,—into his death—were immersed? We were jointly-buried, therefore, with him, through [our] immersion into [his] death; in order that—just as Christ was raised from among [the] dead through the glory of the Father—thus we also—in newness of life—might walk."

1 Cor. 1. 13-17. "Or, into the name of Paul were ye immersed? I am giving thanks to God that **none of you** I immersed, save Crispus and Gaius,—that no one may say that into **my name**

ye were immersed. I did, indeed, immerse the house of **Stephanus** also: besides [these], I know not whether **any other** I immersed. For Christ did not send me to-be-immersing,”

1 Cor. 10.2. “that our fathers all **under the cloud** were, and all **through the sea** passed; and all **into Moses** immersed themselves, in the cloud and in the sea;”

1 Cor. 12.13. “For, **in one Spirit also**, we all, **into one body**, were immersed,”

1 Cor. 15.29. “Else, what **will they do**, who are being immersed in behalf of the dead. **If not at all are** [the] **dead to be raised**,—why are they being immersed in their behalf?”

Gal. 3.27. “As many as **into Christ** were immersed,”

Eph. 4.5. “**one Lord, one Faith, one Immersion**,”

Col. 2.12. “being jointly-buried with him in [your] immersion,”

Heb. 6.2. “of immersions of instruction,”

Heb. 9.10. “only [on the ground of] eatings and drinkings and **diversified** immersions and righteous appointments pertaining to the flesh,”

1 Pet. 3.21. “which **in corresponding fashion now** saves you also, [even] immersion, (not a putting away of filth of flesh, but a requesting of a good conscience toward God,)”

## XII.

### WHAT SEVENTY FAMOUS COMMENTATORS HAVE SAID.

LYMAN ABBOTT. *Commentary on the New Testament, Note on Matt. 3.*—"Although ceremonial washings were performed both by the Greeks and Romans, and by the Jews by means of sprinkling (see above, and Num. 7:7; 19:19; Eze. 26:25), yet the baptism of proselytes, from which John probably borrowed, was by immersion. It was regarded as indispensable that this should be complete. 'If,' said the rabbinical writers, 'any wash himself all over except the very top of his little finger, he is still in his uncleanness.'"

DEAN ALFORD (Episcopal). *Annotated Greek Testament, on Matt. 3.6.*—"The baptism was administered by immersion of the whole person." *On Rom. 6.3.*—"The apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner of baptism," etc. *On Col. 2.12.*—"—buried together with him in your baptism . . . an image familiar alike to Jews and Christians,—the process itself of baptism is regarded as the

burial of the former life: originally, perhaps owing to the practice of immersion, which would most naturally give rise to the idea."

ARNOLDI (Roman Catholic). *Commentary on Matthew, on Matt. 3. 6.*—"Baptizein, to immerse, to submerge. It was, as being an entire submersion under the water,—since washings were already a confession of impurity and a symbol of purification,—the confession of entire impurity and a symbol of entire purification."

ALBERT BARNES, D.D. (Presbyterian). *Notes, on Rom. 6. 4.*—"It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion."

C. G. BARTH, D.D. (Lutheran). *Bible Manual and Practical Commentary, on Rom. 6. 3, 4.*—"The expression appears particularly appropriate when we recollect the custom prevalent at the time of immersing the whole body in baptism."

RICHARD BAXTER (Independent). *Paraphrase on the New Testament, on Matt. 3. 16.*—"We grant that baptism then was by washing the whole body; and did not the differences of our cold country, as to that hot one, teach us to remember, 'I will have mercy and not sacrifice;' it should be so here."

BENGEL (Lutheran). *Gnomon of the New Testament, on Matt. 6. 4.*—"Immersion in baptism, or at least the sprinkling of water upon the person,



represents burial, burial is a confirmation of [*facit ratam*] death."

BENSON (Methodist). *The Bible with Notes, on Rom. 6. 3, 4.*—"Therefore we are buried with him.—Alluding to the ancient manner of baptizing by immersion."

BEZA (great reformer). *Annotations, on Matt. 3. 13.*—"But *baptizo* signifies to dip, since it comes from *bapto*, and since things to be dyed are immersed." *On Gal. 3. 27.*—"Ye have put on Christ.' This phrase seems to proceed from the ancient custom of plunging the adult, in baptism."

BLOOMFIELD (Episcopal). *Greek Testament with Notes, on Rom. 6. 4.*—" . . . 'we were thus buried (in the water of Baptism),'—for the term has allusion to Baptism, according to that mode in which it was originally administered, viz., by immersion (see Bingham's *Antiquities*);" etc.

BURKITT (Episcopal). *Expository Notes on the New Testament, on Acts 8. 38.*—"Observe the manner of the administration of baptism to the eunuch: he went down into the water, and was baptized by Philip. In those hot countries it was usual so to do."

CALVIN (Reformed). *Commentary, on Acts 8. 38.*—"Here we see how baptism was administered among the ancients; for they immersed the whole body in water."

DR. GEO. CAMPBELL (Presbyterian). *Notes, on*

*Matt. 3. 11.*—"The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse; and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*, the term used for dyeing cloth, which was by immersion."

CASAUBON (Presbyterian). *Annotations, on Matt. 3. 6.*—"This was the rite of baptizing, that persons were plunged into the water; which the very word *baptizein*, to baptize, sufficiently declares; which as it does not say *dunein*, to sink to the bottom and perish, so doubtless it is not *epipololazein*, to swim on the surface. For these three words, *epipolazein*, *baptizein*, and *dunein*, are of different significations. Whence we understand that it was not without reason, that some long ago insisted on the immersion of the whole body in the ceremony of baptism; for they urge the word *baptizein*, to baptize."

CASTALIO AND COMMERARIUS (Independent). *Synopsis, on Matt. 3. 6.*—"And were baptized; that is, they were immersed in water."

DR. ADAM CLARKE, LL.D. (Methodist). *Commentary, on Rom. 6. 4.*—"It is probable that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put under the water," etc. *On Col. 2. 12.*—"Buried with him in baptism.—Alluding to the *immersion* practiced in the case of adults," etc

BISHOP COLENSO (Episcopal). *Translation and Exposition of Romans, on Rom. 6. 3.*—"In holy baptism, the 'outward visible sign' of water, in which the person in those days was immersed, or, as it were, buried, is the sign, indeed, of our dying and rising again."

CONYBEARE AND HOWSON (Episcopal). *Life and Epistles of St. Paul, translation of Rom. 6. 4.*—"With him therefore we were buried by the baptism wherein we shared His death [when we sank beneath the waters]; that even as Christ was raised from the dead by the glory of the Father, so we likewise might walk in newness of life." *Note on Rom. 6. 4.*—"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

COOK (Episcopal). *Commentaries, on Rom. 6. 3.*—"To be 'baptized into Christ' is to be brought by baptism into union with Him: but the original word represents this union in a vivid picture, which we can only reproduce by using some less familiar word,—'*Immersed into his death.*'" *On Rom. 6. 4.*—"The expression 'we were buried' may have been suggested by the momentary burial beneath the baptismal waters (see Bingham, '*Antiq.*' XI., xi. § 4):" etc.

CRICKMER. *The Greek Testament Englished, with Notes, on Matt. 3. 13*, speaking of the bap-

tism of Jesus.—“Here, with Jesus below the Jordan wave, we have the most vivid symbolical blending of type and antitype.”

DIODATI (Presbyterian). *Annotations, on Matt. 3. 6.*—“Baptized, namely, plunged into water.” *On Rom. 6. 4.*—“In baptism being dipped in water according to the ancient ceremony, is a sacred figure unto us, that sin ought to be drowned in us, by God’s Spirit.”

DODD (Episcopal). *Commentary, on Acts 8. 38.*—“Considering how bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion; though there does not appear any proof that it was essential to the institution. It would be very unnatural to suppose, that they went down to the water merely that Philip might take a little water in his hand to pour on the eunuch.” *On Matt. 3. 11.*—“We may just observe that in the Greek it is, *Baptise you in water,—in the Holy Ghost*; words which well express the ceremony of baptism, which was at first performed by plunging the whole body in the water, as also the copious effusion of the Holy Ghost on the day of Pentecost. See L’Enfant and Wetstein.”

DODDRIDGE (Presbyterian). *Commentary, on Rom. 6. 4.*—“It seems the part of candor to confess that here is an allusion to the manner of baptizing

by *immersion* as most usual in these early times."

D'OYLY AND MANT (Episcopal). *Commentary, on Rom. 6. 4.*—"The ceremony of immersing the body of the baptized in water represents the burial of the dead person under ground. . . .' Dean Stanhope. 'The practice of baptizing, by plunging the person under water, thereby burying him, as it were, in the water, and raising him out of it again, was anciently the more usual method: on which account St. Paul speaks of baptism, as representing both the death, and burial, and resurrection of Christ, and what is grounded upon them, our being "dead and buried to sin," renouncing it, and being acquitted of it; and our rising again, "to walk in newness of life;"' . . . ' Archbishop Secker."

BISHOP ELLICOTT (Episcopal). *Commentary on Acts 8. 38.*—"They went down both into the water. —The Greek preposition might mean simply 'unto the water,' but the universality of immersion in the practice of the early Church supports the English version." *On Col. 2. 12.*—"There seems no reason to doubt (with Eadie) that both here and in Rom. vi. chapter there is an allusion to the *katadusis* and *anadusis* in baptism." [The "*katadusis* and *anadusis*" means the demersion and emersion.]

ESTIUS (Roman Catholic). *Commentary on the Epistles, on Rom. 6. 3.*—"For immersion represents to us Christ's burial; and also his death. . . . More-

over the emersion, which follows the immersion, has a resemblance to a resurrection. We are therefore, in baptism, conformed not only to the death of Christ, as he has just said, but also to His burial and resurrection." *On 1 Cor. 15. 29*—"The immersion and emersion performed in baptism are a kind of representation of death and resurrection." *On Col. 2. 12*.—"For it is signified that believers, when they are baptized, by that very ceremony of baptism are buried with Christ; inasmuch as the immersion which is performed in baptism, so represents Christ's burial."

FRITSCH (Lutheran). *Commentary on Matthew, Volume I., page 120*.—"Moreover Casaubon well suggested, that DUNEIN means to be submerged with the design that you may perish; EPIPOLAZEIN to float on the surface of the water; BAPTIZESTHAI [reflexive form of *baptizo*] to immerse yourself wholly, for another end than that you may perish. But that, in accordance with the nature of the word BAPTIZESTHAI, baptism was then performed not by sprinkling upon, but by submerging, is proved especially by *Rom. 6:4*." *On Matt. 3. 6*.—"That baptism was performed, not by sprinkling, but by immersion, is evident not only from the nature of the word, but from *Rom. 6:4*."

GILL (Baptist). *Commentary, on Rom. 6. 4*.—"The nature and end of baptism are here expressed;

the nature of it, it is a *burial*; and when the apostle so calls it, he manifestly refers to the ancient and only way of administering this ordinance, by immersion;" etc.

GODET (Presbyterian). *Commentary, on Rom.* 6.4.—"It is nevertheless true, that in one or other of these forms the going down into the water probably represents in Paul's view, the moral burying of the baptized, and his issuing from the water, his resurrection."

GROTIUS (Lutheran). *Annotations, on Matt.* 3.6.—"That the rite was accustomed to be performed by immersion, and not by pouring, appears both from the propriety of the word, from the places chosen for its administration (John iii. 23; Acts viii. 38), and from the many allusions of the apostles, which cannot be referred to sprinkling (Rom. vi. 3, 4; Col. ii. 12). The custom of pouring or sprinkling seems to have obtained some time later, for the sake of those who, lying dangerously ill, desired to dedicate themselves to Christ: whom the rest called clinics (see Cyprian's Epistle to Magnus). Nor ought we to wonder that the ancient Latins used *tingere* for baptize, since the Latin word *tingo* properly and generally signifies the same as *merso* (to immerse, to overwhelm)."

DR. HAMMOND (Episcopal). *Annotations, on Matt.* 3.1.—"John baptized in a river, in Jordan



(Mark i. 5), in a confluence of much water (John iii. 23), *because*, as it is added, *there was much water there*; and therefore, as the Jews, writing in Greek, call those lakes wherein they wash themselves *kolumbethrai*; so in the Christian church, the *baptisterion*, or vessel which contained the baptismal water, is oft called *kolumbethra*, a swimming or diving place."

MATTHEW HENRY (Presbyterian). *Commentary, on Heb. 10. 22.*—"Our bodies washed with pure water,' that is, with the water of baptism;" etc.

ALVAH HOVEY, D.D., LL.D. (Baptist). *Commentary on John, on John 3. 23.*—"And they came, and were baptized, that is, *were immersed*; for that is the meaning of the word. A literal translation of the verse renders its meaning perfectly plain: 'And John also was immersing in Ænon near Salim, because there was much water there; and they were coming, and being immersed.'"

J. HEWLETT (Episcopal). *Commentary, on Rom. 6. 4.*—"Baptism was at first performed by immersing the whole body."

JAMIESON, FAUSSET, AND BROWN (Episcopal). *Commentary, on Col. 2. 12.*—"Baptism is the burial of the old carnal life, to which immersion symbolically corresponds: in warm climates, where *immersion* is safe, it is the mode most accordant with



the significance of the ordinance; but the spirit of the ordinance is kept by affusion, where immersion would be inconvenient: to insist on literal immersion in all cases would be legal ceremonialism."

JOWETT (Episcopal). *Epistles of Paul, on Rom.* 6. 4.—"The meaning of this verse will be more clearly brought out if we recall the picture of Baptism in the apostolic age, when the rite was performed by immersion, . . . imagine not infants, but crowds of grown-up persons already changed in heart and feelings," etc.

LANGE (Lutheran). *Commentary, on Matt.* 3. 6.—"*And were baptized*, immersed, in the Jordan, confessing their sins. . . . We deem it of utmost importance to keep in view the idea of the symbolical descent into the grave, although that conception, as explained in Rom. vi., could not have been fully realized at the time." *On Matt.* 3. 16.—"*Went up straightway*.—A special meaning attaches to the word *euthus*, as if He [Jesus] had flown upwards from out of the water."

CORNELIUS A. LAPIDE (Catholic). *Commentary, on John* 3. 23.—" 'Because there was much water there.' So much, as *Grotius* has remarked on this place, as would easily suffice for the immersion of a man's body, in which mode baptism was then administered. *Hudata* does not mean *streams*, but *much water*."

BP. LIGHTFOOT (Episcopal). *Epistles of Paul, on Col. 2. 12.*—"Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal water, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life."

LE CLERC (Arminian). *Commentary, on Matt. 3. 1.*—"At that time came John the baptizer—a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life." *On Rom. 6. 4.*—"The manner of baptizing at that time, by plunging into the water those whom they baptized, was an image of the burial of Jesus Christ."

ARCHBISHOP LEIGHTON (Episcopal). *Commentary, on 1 Pet. 3. 21.*—"The dipping into the waters is referred to, as representing our dying with Christ, and the return, as expressive of our rising with Him."

MACKNIGHT (Presbyterian). *Literal Translation, Note on Rom. 6. 4.*—"Buried together with him in baptism. Christ's baptism was not the baptism of repentance; for He never committed any sin: but, as was observed at the beginning, He submitted to be baptized, that is, to be buried under the water by John, and to be raised up out of it again, as an emblem of His future death and resur-

rection. In like manner the baptism of believers is emblematical of our death and resurrection."

ALEXANDER MACLAREN, D.D. (Baptist). *Expositor's Bible, Colossians and Philemon, on Col. 2. 11-13.*—"We see that the form of baptism here presupposed is by immersion, and that the form is regarded as significant. All but entire unanimity prevails among commentators on this point. The burial and resurrection spoken of point unmistakably to the primitive mode of baptism, as Bishop Lightfoot, the latest and best English expositor of this book, puts it in his paraphrase: 'Ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with Him from these same waters, to a new and better life.'

"If so, two questions deserve consideration—first, is it right to alter a form which has a meaning that is lost by the change? second, can we alter a significant form without destroying it? Is the new thing rightly called by the old name? If baptism be immersion, and immersion expresses a substantial part of its meaning, can sprinkling or pouring be baptism?"

MALDONATUS (Roman Catholic). *Commentary on the Gospels, on Matt. 20. 22.*—"For in Greek, to be baptized is the same as to be submerged."

MARTORATUS (Catholic). *Commentary, on John 3. 23.*—"From these words (John 3. 23), it may be

gathered, that baptism was performed by John and Christ, by plunging of the whole body."

MEYER (Lutheran). *Critical Commentary on the New Testament, on Matt. 3. 11.*—"En is, in accordance with the meaning of *baptizō* (*immerse*), not to be understood *instrumentally*, but, on the contrary, as *in*, in the sense of the *element* wherein the immersion takes place." *On Mark 7. 4.*—"Moreover, *ean mē baptisontai* is not to be understood of *washing the hands* (*Lightfoot, Wetstein*), but of *immersion*, which the word in classic Greek and in the New Testament everywhere means (compare *Beza*); that is, here, according to the context, *to take a bath*. So also Luke 11. 38. Compare with Sirach 31. 25; Judith 12. 7."

OLSHAUSEN (Lutheran). *Commentary on the Gospels and Acts, on Matt. 3. 16, 17.*—"The one part of the action, the submersion, represents the negative aspect, viz., the taking away of the old man (Rom. vi. 4); in the other part, the emersion, the positive aspect, viz., the appearance of the new man is denoted." *On Acts 16. 14, 15.*—"The elements of repentance and regeneration, united in the sacrament of baptism, and prefigured by immersion and emersion (see *Com.*, at Rom. vi. 3, &c.), were separated from one another in the later practice of the church, when infant baptism came into use."

PAULLUS (Lutheran). *Commentary, Volume I.*,

page 268.—“The word baptize signifies, in Greek, sometimes to *immerse*, sometimes to *submerge*.”

POOLE (Episcopal). *Commentary, on Matt. 3. 6.*—“A great part of those who went out to hear John, were baptized, that is, dipped in Jordan.” *On Matt. 20. 22.*—“To be baptized is to be dipped in water.” *On Matt. 28. 19, 20.*—“It is true that the first baptisms of which we read in Holy Writ were by dippings of the persons baptized.”

REES (Congregational). *Annotations, on John 3. 23.*—“*Baptizo* is a lengthened form of *bapto*, which doubtless signifies properly *to dip, to immerse*: and such, therefore, would seem to be the most natural translation of *baptizo*.”

ROELL (Lutheran). *Exegesis of the Epistle to the Colossians, on Col. 2. 12.*—“It is certain that immersion into water, and emersion out of it, were practiced in Christian baptism in the beginning.”

SCOTT (Episcopal). *Commentaries, on Matt. 3. 5, 6.*—“Water was the outward sign; and probably it was commonly administered by immersion, though that cannot perhaps be fully proved.”

SHOLZ (Catholic). *Commentary, on Matt. 3. 6.*—“Baptism consists of the immersion of the whole body in water.”

STIER (Lutheran). *Commentary on the Words of Jesus, Volume VIII., on Matt. 28. 18-20.*—“The perfect *immersion* is not accidental in the form,

but manifestly intended in the *baptizein eis*;" etc.

SUTCLIFFE (Episcopal). *Commentary, on Rom. 6. 4.*—"The allusion here is to the ancient mode of baptism in warm climates, by dipping the body under water." *On Heb. 10. 22.*—"Let us come with *hearts sprinkled from an evil conscience*, and pray without any misgiving mind, or any impurity in our hands, having *our bodies washed with pure water*. Though the water of baptism and legal ablutions may cleanse the body with exterior purity; yet, as Theophylact observes, Paul joins baptism with interior purity: 'the heart sprinkled from an evil conscience.'"

THOLUCK (Lutheran). *Commentary, on Rom. 6. 4.*—"For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that in the early days of the church, persons, when baptized, were first plunged below, and then raised above the water."

JOHN TRAPP (Episcopal). *Commentary on the New Testament, 1656, on Col. 2. 12.*—"There were (saith One) many ceremonies in Baptism used in the Primitive Church, *viz.* putting off old clothes, drenching in water, so as to seem to be buried in it; to which Paul alludeth in these verses."

SIR HARRY TRELAWNEY (Episcopal). *Commentary, on Luke 12. 50.*—"Here I must acknowl-

edge that our Baptist brethren have the advantage; for our Redeemer's sufferings must not be compared to a few drops of water sprinkled on the face, for He was plunged into distress, and His soul was environed with sorrows."

J. A. TURRETINE (Presbyterian). *Commentary, on Rom. 6. 3, 4.*—"Baptism was performed in that age, and in those countries, by immersion of the whole body in water."

WEBSTER AND WILKINSON (Episcopal). *Greek Testament with Notes, on Rom. 6. 1-14.*—"Doubtless there is an allusion to immersion, as the usual mode of baptism, introduced to show that baptism symbolized also our spiritual resurrection," etc.

JOHN WESLEY (Methodist). *Notes on the New Testament, on Rom. 6. 4.*—"VERSE 4. *We are buried with HIM.*—Alluding to the ancient manner of baptizing by immersion."

DR. R. WETHAM (Roman Catholic). *Annotations on the New Testament, on Matt. 3. 6.*—"The word baptism signifies a washing, particularly when it is done by immersion, or by dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended



reformed churches, have altered the primitive customs in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the person baptized. Nay, many of their ministers do it now-a-days by flapping a wet finger and thumb over a child's head, or by shaking a wet finger or two over the child, which is hard enough to call a baptizing in any sense."

WETSTEIN (Arminian). *Commentary, on Matt.* 3. 6.—"To baptize, is to plunge, to dip. The body, or part of the body being under water, is said to be baptized."

WHEDON (Methodist). *Commentary, on Acts* 8. 38.—"*Into*—The Greek *eis*, *into*, signifies prevalently, but not universally, *into*, and not merely *to*. Here it is opposed to *out of* in the next verse. The Greek for *out of*, *ek*, prevalently but not universally signifies *out from*, and not merely *from*, which is usually expressed by *apo*. Taking the correspondent force of both prepositions as they stand here, it ought to be conceded that an entrance of both Philip and the eunuch into the water most probably took place." [Note.—Still Whedon argues against immersion.]

WHITBY (Episcopal). *Commentary, on Matt.* 3. 16.—"Baptism therefore, is to be performed not by sprinkling, but by washing the body." *Paraphrase and Commentary on the New Testament*,



on Rom. 6. 4.—“It being so expressly declared here, and in Col. ii. 12 *that we are buried with Christ in baptism*, by being buried under water; and the argument to oblige us to a conformity to His death, by dying to sin, being taken hence, and this immersion being religiously observed by all Christians, for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the *cup to the laity*; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of *clinici*, or in present danger of death.”

WOLFIUS (Lutheran). *Notes, on Rom. 6. 4.*—“That baptismal immersion was practised in the first ages of the Christian church, many have shown from the writings of the ancients. . . . Some learned Christians, therefore, have judged that the same rite of immersion should be recalled into practice at this day, lest the mystical signification of the ordinance should be lost.” *On Col. 2. 12.*—“Here the apostle alludes to immersion in baptism, practised of old.”

ZWINGLE (the great reformer). *Annotations, on Rom. 6. 3.*—“When ye were immersed into the water of baptism, ye were ingrafted into the death

of Christ; that is, the immersion of your body into water was a sign, that we ought to be ingrafted into Christ and His death, that as Christ died and was buried, ye may be dead to the flesh and the old man, that is, to yourselves."

DR. G. CAMPBELL MORGAN, the famous British Congregationalist preacher, in a sermon at Westminster Chapel said: "The first thing I have to say is that there is no question at all that baptism in those (New Testament) days meant immersion. That is not quite open to discussion. It may be said that the form matters nothing, that it may be that of sprinkling water upon the person or, in the fashion of the Greek Church, of pouring water upon the person, or that of immersion. If we think we are wiser than the first Christians, I do not object. I affirm, unhesitatingly, that the original word means immersion; I affirm that in order to point out that the symbol that Jesus commanded was a symbol suggesting life into death. In the whelming beneath the waters we have the symbol of death. In the emergence from the waters we have the symbol of life beyond the death, resurrection life."

### XIII.

#### WHAT THE GREAT THEOLOGIANs HAVE SAID.

BECKMAN (Lutheran). *Exercit. Theol.; Exercit. xviii.*—"Baptism, according to the force of its etymology, is immersion, and washing, or dipping."

BRETSCHNEIDER (Lutheran). *Theol., vol. i., p. 684.*—"The apostolic church baptized only by immersion."

BUCANUS (Lutheran). *Inst. Theol., loc. xlvii., quæ. i.*—"Baptism, that is, immersion, dipping, and, by consequence, washing."

BURMANN (Lutheran). *Synops. Theol. loc. xliii., cap. vi., § 2.*—"Baptismos and baptisma, if you will consider their etymology, properly signify immerse."

BUDDEUS (Lutheran). *Theol. Dogm., l. v., c. i., § 5.*—"The words *baptizein* and *baptismos*, are not to be interpreted of aspersion, but always of immersion."

CALVIN (Reformed). *Institutes, book iv., chapter xv., On Baptism § 19.*—"Though the word baptize itself signifies immerse, and it is certain

that the rite of immersion was observed by the ancient church."

DR. GEO. CAMPBELL (Presbyterian). *Lectures on Systematic Theology and Pulpit Eloquence*, page 480.—"I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge; and, in defiance of all antiquity, that the former method was the earlier, and for many centuries the most general method in baptizing."

CATTENBURGH (Arminian). *Spicil. Theol. l. iv., c. lxiv., sec. ii., § 22.*—"In baptism the whole body is ordered to be immersed."

CURCELLÆUS (Presbyterian). *Rel. Christ. Inst., b. v., c. ii.*—"Baptism was performed by plunging the whole body into water, and not by sprinkling a few drops as is now the practice . . . and this is more agreeable to the signification of the ordinance. . . . They are now ridiculed who desire to be baptized, not by sprinkling, but as it was performed by the ancient church, by immersion of the whole body in water."

DOUTRIN (Presbyterian). *Scheme of Di. Truths, c. xxii., ques. 24.*—"How is this water administered to the baptized? Formerly it was done by dipping quite in; but in our climate only by sprinkling."

FRITSCHÉ (Lutheran). *Bib. Theol.*, vol. iii., p. 507.—“With infant baptism still another change in the outward form of baptism was introduced, that of sprinkling with water, instead of the former practice of immersion.”

GERHARD (Lutheran). *Loc. Theol.*, tom. iv., *De Bap.*, p. 224.—“*Baptismos* and *baptisma*, from *baptizein*, to baptize, to immerse, to dip, and that properly, into water: it has a likeness to the words *buthizo* and *bathuno*, each of which signifies to plunge down into the deep.”

GURTLEBUS (Presbyterian). *Inst. Theol.*, c. xxxiii., §§ 117, 118.—“The action in this element of water is immersion; which rite continued for a long time in the Christian church, until, in a very late age, it was changed into sprinkling; of which an example is hardly to be found in ancient history, except what relates to the clinics, or sick persons, who, when confined to their beds, were to be initiated by the sign of the covenant of grace. Hence baptized persons are said to have ‘descended into the water, and to be buried with Christ into death’ (Matt. iii. 16; Acts viii. 38; Rom. vi. 4); for they who are immersed in water are covered with it, and, as it were, buried in it, until they arise out of it.” §§ 108-115.—“To baptize, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. . . . The thing commanded

by our Lord is baptism—immersion in water.”

HAHN (Lutheran). *Theol.*, p. 556.—“According to apostolic instruction and example, baptism was performed by immersing the whole man.”

HEIDANUS (Lutheran). *Corp. Theol. Chris.*, loc. xiv., tom. ii., p. 475.—“That John the Baptist and the apostles immersed, there is no doubt, whose example the ancient church followed, as is most evident from the testimony of the Fathers.”

HEIDEGGER (Lutheran). *Corpus Theol. Christ.*, loc. xxv., § 21.—“The words *baptisma* and *baptismos*, baptism (from *baptein*, to plunge, to immerse), properly signify immersion.” § 35.—“Plunging or immersion was commonly used by John the Baptist and by the apostles.”

DR. G. HILL (Presbyterian). *Lec. in Div.*, vol. ii., p. 334.—“In one circumstance respecting the mode of administering baptism, the greater part of Christians have departed from primitive practice. . . . There is reason to believe that immersion was more commonly practiced at the beginning.”

HOLLAZIUS (Lutheran). *Theol.*, part iii., § ii., c. iv.—“In the beginning of the primitive church, baptism was administered by immersion.”

ABBE HOUTTEVILLE (Roman Catholic). *La Rel. Chr.*, tom. 2.2, p. 12.—“John plunged into the Jordan those who came to his baptism.”

IKENIUS (Lutheran). *Disser. Philol. Theol.*,

*Disser. xix.*—"The Greek word *baptismos* denotes the immersion of a thing or a person into something;" etc.

KECKERMANN (Lutheran). *Sys. Theol., b. iii., c. viii., p. 369.*—"We cannot deny that the first institution of baptism consisted in immersion, and not sprinkling."

KNAPP (Lutheran). *Chr. Theol., p. 428.*—"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolic church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still, some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion. Cyprian first defended baptism by sprinkling, when necessity called for it, but cautiously and with much limitation. By degrees, however, this mode of baptism became more customary, probably because it was found more convenient; especially was this the case after the seventh century and in the Western church; but it did not become universal until the commencement of the fourteenth century. Yet Thomas Aquinas had approved and promoted this innovation more than a hundred years before.

In the Greek and Eastern churches they still held to immersion. It would have been better to have adhered generally to the ancient practice, even as Luther and Calvin allowed."

LEIGH (Episcopal). *Body of Div.*, b. viii., c. viii., p. 665.—"The ceremony used in baptism is either dipping or sprinkling; dipping is the more ancient. At first, they went down into the rivers; afterwards they were dipped in the fonts."

LIMBORCH (Arminian). *Comp. Sys. of Div.*, b. v., ch. xxii., § 1.—"Baptism is that rite, or ceremony, of the new covenant, whereby the faithful, by immersion into water, as by a sacred pledge," etc. *Chr. Theol.*, b. v., c. 67.—"Baptism, then, consists in ablution, or rather immersion (*immersione*) of the whole body in water. For, formerly, those who were to be baptized, were accustomed to be immersed (*immergi*) with the whole body in water."

MASTRICHT (Lutheran). *Theol.*, b. vii., c. iv., § 9.—"The sign representing, or the element in baptism, is water; the sign applying is washing, whether it be performed by immersion, which *only* was used by the apostles and primitive churches . . . or whether it be performed by sprinkling."

MILTON, the great poet and theologian (Independent). *Treatise on Christian Doctrine, on the sacraments, sacrament of baptism*.—"Under the Gospel, the first of the sacraments, commonly so-



called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed."

DR. OWEN (Congregational). *In Dr. Ridgeley's* *BOD. DIV., ques. clxvi.*—"The original and natural signification of the word (*baptizo*) imports to dip, to plunge, to dye."

DIONYSIUS PETAVIUS (Catholic). *Dogm. Theol., l. iii., de peni. i., § 11.*—"And indeed immersion is properly styled *baptismos*, though at present we content ourselves with pouring water on the head, which in Greek is called *perichusis*."

PICTETUS (Presbyterian). *Theol. Chris., lib. xiv., c. iv., § 17.*—"As to the manner of administering baptism, it was usual in ancient times for the whole body to be immersed in water."

SCHUBERT (Lutheran). *Instit. Theol. Polem., pars ii., c. iii., § 12.*—"It is the opinion of the Greeks that the *true* baptism of Christ is administered, not by the application of water in any way, but by immersion, or by hiding the person to be baptized under water."

STAPFERUS (Presbyterian). *Instit. Theol. Polem., tom. i., cap. iii., § 1635.*—"By baptism we understand that rite of the New Testament church, commanded by Christ, in which believers, by being immersed in water, testify their communion with the church."

STORR AND FLATT (Lutheran). *Bib. Theol.*, p. 216.—The disciples of our Lord could understand His command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism (John vi. 1) of the disciples of Jesus, were performed by dipping the subject into cold water, as evidenced from the following passages:—Matt. iii. 6, ‘were baptized in Jordan;’ verse 16, ‘Jesus ascended out of the water;’ John iii. 23, ‘because there was much water there.’” “And that they actually did understand it so is proved partly by these passages of the New Testament which evidently allude to immersion:—Acts viii. 36, ‘when they had come up out of the water;’ verse 39; Rom. vi. 4, ‘are buried with him [Christ] by baptism, so that as Christ was raised up from the dead,’ &c.; compare with Col. ii. 12, and partly from the fact that immersion was so customary in the ancient church, that even in the third century the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who received baptism not merely by aspersion, but who actually bathed themselves in the water.”

“Moreover, the old custom of immersion was also retained a long time in the Western church, at

least in the case of those who were not indisposed. And even after aspersion had been fully introduced in a part of the Western churches, there yet remained several who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism as he had done in the restoration of wine in the eucharist."

TURRETINE (Presbyterian). *Ins., loc. xix., quæst. xi., § 4.*—"The word baptism is of Greek origin, and is derived from the verb *bapto*; which signifies to dip, and to dye; *baptizein*, to baptize, to dip into, to immerse."

VITRINGA (Lutheran). *Aphor. Sanct. Theol., Aphor. 884.*—"The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and the apostles."

WITSIUS (Lutheran). *Æcon. Fæd., l. iv., c. xvi., § 13.*—"It cannot be denied, that the native signification of the words *baptein*, and *baptizein*, is to plunge, to dip." "It is certain that both John the Baptist, and the disciples of Christ, ordinarily practiced immersion; whose example was followed by the ancient church, as Vossius has shown, by producing many testimonies from the Greek and Latin writers."

## XIV.

### WHAT THE HISTORIES AND HISTORIANS SAY.

BINGHAM (Episcopal). *Origin. Eccl.*, vol. i., b. xv., c. xi.—“They were usually baptized by immersion, or dipping of their whole bodies under water, to represent the death, burial, and resurrection of Christ, together and therewith to signify their own dying unto sin, the destruction of its power, and the resurrection to a new life. There are a great many passages in the epistles of St. Paul which plainly refer to this custom. And as this was the original apostolic practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the apostles.”

The Venerable BEDE, writing about 700 A. D., *Ecclesiastical History*, book ii., chapter xiv., describes Paulinius as baptizing thousands of Saxons “in the river Glen” and also “in the river Swale (*in fluvio Swala*).” He also says, *Hom. in Dom. i., post Epiph.*—“The person to be baptized is seen to descend into the font; he is seen when he is

dipped in the waters; he is seen to ascend from the waters; but what effect the washing of regeneration works in him can be least seen."

BOWER. *History of the Popes, volume ii., page 110, Note.*—"Baptism by immersion was undoubtedly the apostolical practice, and was never dispensed with by the church, except in cases of sickness, or when a sufficient quantity of water could not be had. In both these cases, baptism by aspersion or sprinkling was allowed, but in no other."

BRENNER (Roman Catholic). *Historical Exhibition of the Administration of Baptism from Christ to Our Own Times, page 306.*—"Thirteen hundred years was baptism generally and regularly an immersion of the person under the water; and only in extraordinary cases a sprinkling or pouring with water; the latter was, moreover, disputed as a mode of baptism, nay even forbidden."

CAVE. *Primitive Christianity, part i., chapter x.*—"For the place where this solemn act was performed, it was first unlimited, any place where there was water, as *Justin Martyr* tells us, in ponds or lakes, at springs or rivers, as *Tertullian* speaks. . . . Many there were in those days (such especially as lived in the parts near unto it) whom nothing would serve, unless they might be baptized in *Jordan*, out of a reverence to the place where our Saviour himself had been baptized. This, *Constan-*

*tine* tells us, he had a long time resolved upon to be baptized in *Jordan*, though God cut him short of his desire. And *Eusebius* elsewhere relates, that at *Bethabara beyond Jordan, where John baptized*, there was a place whither very many, even in his time, used to resort, earnestly desiring to obtain their baptism in that place." Later on, in describing the mode, he says (part i., chapter x., page 203).—"The action having proceeded thus far, the party to be baptized was wholly *immersed* or put under water, which was the almost constant and universal custom of these times, whereby they did more significantly express *the three great ends and effects* of baptism; for as in immersion there are in a manner three several acts, the *putting* the person *into* water, his *abiding* there for a little time, and his *rising* up again; so by these were represented Christ's *death, burial, and resurrection*, and in conformity thereunto, our *dying* unto *sin*, the *destruction* of its power, and our *resurrection* to a new course of life."

MAGDEBURG CENTURIATORS (a committee of great scholars appointed by the Protestant churches and rulers of Germany to thoroughly investigate the history, doctrines and practices of the early church). *Century I., book i., chapter iv., page 118.*—"The Son of God was dipped in the water of *Jordan* by the hand of John the Baptist." *Century I., book i.,*

*chapter iv.*—"The word *baptizo*, to baptize, which signifies immersion into water, proves that the administrator of baptism immersed, or washed the persons baptized in water."

CAMBDEN's *Britannia*, page 481, quoting a letter written by BISHOP NICHOLSON, the great antiquarian.—"Now, sir, I need not acquaint you that the sacrament of baptism was anciently administered by plunging into the water, in Western as well as the Eastern parts of the church; and that the Gothic word *daupjan*, the German word *tauffen*, the Danish word *doebe*, and the Belgic *doopen*, do as clearly make out that practice as the Greek *baptizo*."

CHRYSTAL. *History of the Modes of Baptism*, *chapter iv.*—"Three specific and one generic term express the idea of the application of water. *Che'ō*, to pour. *Ranti'zō*, to sprinkle. *Bapti'zō*, to immerse. *Lou'ō*, to bathe or wash—the whole body. And *Ni'ptō*, to wash—some part of the body."

COLEMAN. *Christian Antiquities, Chronological Index.*—"Immersion or dipping. In the primitive church this was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period is, that it was, in case of necessity, permitted as an exception to the general rule." "It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism

became prevalent. This was as early as the sixth century; but the practice of immersion continued until the thirteenth or fourteenth century." "*Aspersión* or *sprinkling*. After the lapse of several centuries, this form of baptizing gradually took the place of immersion, without any established rule of the church, or formal renunciation of the rite of immersion." "Aspersión did not become general in the West until the thirteenth century, though it appears to have been introduced some time before that period." *Antiquities*, page 115.—"The primary signification of the original is to dip, plunge, immerse. The obvious import of the noun is immersion."

COLLIER. *Ecclesiastical History*, volume i., page 354, speaking concerning the Second Council of Calenith.—"By enjoining the priest not to sprinkle the infants in baptism shows the great regard they had for the primitive usage of immersion; that they did not look on this as a dangerous rite, or at all impracticable in these northern climates; not that they thought this circumstance essential to the sacrament, but because it was the general practice of the primitive church; because it was a lively, instructive emblem of the death, burial, and resurrection of our Saviour; for this reason they preferred it to sprinkling."

HOMERSHAM COX. *First Century of Christian-*



*ity, chapter xv., page 277.*—"The Jews baptized by immersion, and this undoubtedly was the form of the Christian institution originally, though subsequently baptism by affusion was allowed. Even so late as the age of Cyprian (the third century) this method, though tolerated, was not most usual."

CROSBY. *Quoted in Ingham's Handbook on Baptism, volume i., section xii., page 153.*—"I have traced the practice of the *British* churches relative to baptism, from their commencement until the time that sprinkling was first introduced among them; and I find that in the first three centuries no other rite was used as baptism but that of *immersion*; and no other subjects were baptized but those of adults upon a profession of their faith: and after the subjects were changed, and infant baptism was introduced by a massacre of almost all those that refused to comply with the change, yet immersion was continued for twelve hundred years." [*Note.*—The reader will find that most historians fail to state in what way the *British* churches differed from the Catholics in regard to baptism, or why Augustine stirred up the great massacre against them.]

DOLLINGER (Roman Catholic). *Hist. Ch., vol. 2, p. 294.*—"Baptism by immersion continued to be the prevailing practice of the Church as late as the fourteenth century." *Page 295.*—"Baptism was ad-

ministered by an entire immersion in water." *First Age of Christ and Christianity*, page 318.—"At first Christian baptism commonly took place in the Jordan; of course, as the church spread more widely, also in private houses. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of."

EBRARD. *The Gospel History, Division II., chapter ii., § 40.*—"Every one who passed through this new rite of being dipped by John completely under the water, was led at once to seek the meaning of the rite in something more than simple *purification*. . . . This signification [the symbol of death] of the rite of baptism is in perfect harmony with the word *baptizo*, which embodies simply the notion of *immersion*, not of *washing away*."

EDERSHEIM. *Life and Times of Jesus the Messiah*, book ii., chapter xi., page 273.—"Again, it was prescribed that such Gentiles as became 'proselytes of righteousness,' or 'proselytes of the covenant' (*Gerey hatstsedeq* or *Gerey habberith*), were to be admitted to full participation in the privileges of Israel by the threefold rites of circumcision, baptism, and sacrifice—the immersion being as it were, the acknowledgment and symbolic removal of defilement, corresponding to that of Levitical uncleanness." *Life and Times of Jesus the Messiah*,

*Appendix XII., On the Baptism of Jewish Proselytes.*—"Again, if a Jew who had become Levitically defiled, required immersion, it is difficult to suppose that a heathen would have been admitted to all the services of the sanctuary without a similar purification. But we have also positive testimony (which the objections of *Winer*, *Keil*, and *Leyrer*, in my opinion do not invalidate), that the baptism of proselytes existed in the time of Hillel and Shammai. For, whereas the school of Shammai is said to have allowed a proselyte who was circumcised on the eve of the Passover, to partake after baptism of the Passover, the school of Hillel forbade it. This controversy must be regarded as proving that at that time (previous to Christ) the baptism of proselytes was customary (Pes. viii. 8, Eduy. v. 2)."

CANON FARRAR. *Life and Works of Paul*, page 362.—"The dipping under the waters of baptism is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ, and the birth to a new life."

FISHER. *Beginnings of Christianity*, page 565.—"Baptism, it is now generally agreed among scholars, was commonly by immersion."

FOULKE. *Manual of Ecclesiastical History, Second Century*, speaking concerning baptism.—"Aspersions was allowed in the clinical baptism of

a sick person or where water was scarce, otherwise immersion was the usual practice."

GIESLER. *Church History, volume i., § 71.*—"Hence it was often necessary to baptize the sick; and for them the rite of sprinkling was introduced."

GODEAU. *History*, informs us that in the time of Charles the Great baptism was by plunging into water and not by pouring or sprinkling.

DR. GREGORY. *History of the Church, volume i., page 53*, speaking concerning the first century.—"The initiatory rite of baptism was publicly performed by *immersing* the whole body."

GREGORY AND RUTER. *Church History, page 53.*—"The initiatory rite of baptism was usually performed by immersing the whole body in the baptismal font, and in the earlier years of Christianity was permitted to all who acknowledged the truths of the Gospel and promised conformity to its laws."

GUERICKE. *Church History, volume i., page 100.*—"Baptism was originally administered by immersion."

HAGENBACH. *History of Doctrines, volume i., § 72.*—"Infant baptism had not come into general use before the time of Tertullian." *Volume ii., § 191, Note 1.*—"From the thirteenth century, sprinkling came into more general use in the West. The Greek Church, however, and the Church of Milano, still retained the practice of immersion."

HALES. In *Annals of Scotland* states that the Canons of Councils, held at Perth in 1242, and 1296, contain instructions for administering baptism in which these words occur, "Before the *immersion*, the foresaid words are to be said."

DR. ADOLF HARNACK, of Germany, one of the greatest of modern church historians, says in a letter quoted in *Schaff's Teaching of the Twelve*, page 50.—"1st. Baptism undoubtedly signifies immersion (*eintauchen*). 2d. No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding 'a sacred sense' is out of the question. 3d. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word *baptizein* any other sense than *eintauchen*=*untertauchen*."

HINTON. *History of Baptism*, page 153.—"It is needless as it would be endless, to multiply quotations from the Fathers relating to the uniform practice of immersion, *excepting only in case of danger of death*. Because some instances of this kind are found, they have been spoken of as though they sustained the position that it was *immaterial* whether sprinkling or immersion were performed; while, on the contrary, they present the clearest evidence that immersion was dispensed with only

because, while the ordinance was deemed essential to salvation, immersion in these cases was impracticable." Page 154.—"The following is a translation of a note of Valetius on the word *perikytheis*: 'Rufinus rightly translates this *perfusum* (poured about). For those who were sick were baptized in bed; since they could not be immersed by the priest, they were only poured about (*perfundibantur*) with water. Therefore, baptism of this kind was not customary, and was esteemed *imperfect*, as being what appeared to be received by men laboring under delirium, not willing, but from fear of death. In addition, since baptism properly signifies immersion, a pouring of this sort could hardly be called baptism. Wherefore clinics (for thus were they called who had received baptism of this sort) were forbidden to be promoted to the rank of Presbytery by the twelfth canon of the Council of Cæsarea.'"

HOSPINIAN. *History of the Sacraments, book ii., chapter i., page 30.*—"Christ commanded us to be baptized; by which word it is certain immersion is signified."

DR. W. HURD. *History of All Religions, page 141.*—"As to the form of baptizing [among the early Christians], it seems to have been by dipping the whole body, except in cases of sickness, when the life of the person might have been in danger."

Page 718.—“Lord King has made it appear, and perhaps to a demonstration, that it [baptism] never was used in any other sense than by immersion till after the time of Constantine the Great. One objection that his lordship admits of, and that is, that when people were converted from paganism on their death-beds,” etc.

DR. JAMIESON. *Primitive Christians*, page 139. —“In situations where there was a scarcity of water, or in cases of sickness or imminent danger, the ordinance was administered by sprinkling; and this being in the latter circumstances generally performed at the bedside of the convert, received the name of clinic baptism,—a form which, however necessary it was considered, was yet looked upon as imperfect, and as interposing an obstacle to the future advancement of the person so baptized to any of the offices of the ministry. With the exception of such cases, however, the mode which seems to have been most prevalent was by immersion; and while, from the greatest number of the primitive Christians being natives of the warm climates of the East, it was most suited to their habits to plunge the whole body under water, it was thought that this practice more fully answered to the idea of *being buried with Christ in baptism*; and their coming out of the element, to that of *rising with him to newness of life*.”



LORD KING. *Inquiry into the Cons. of the Primitive Church, part ii., chapter iv., § 5.*—"To me it seems evident that their usual custom was to immerse, or dip the whole body."

G. C. KNAPP. *Handbuch der Christlichen Archäologie, E. ii., p. 312.*—" [*baptizein*] properly signifies to dip (like the German *taufen*), to immerse, to wash by immersion."

KURTZ. *History of the Christian Church, § 54* describing the practice of the early church.—"Baptism was administered by complete immersion." § 88, (1), says concerning the second period (323-692 A. D.).—"The practice of sprinkling was confined to the *baptismus clinicorum*."

LINGARD. *History and Antiquities of the Anglo-Saxon Church, volume i., page 317.*—"The regular manner of administering it [*baptism*] was by immersion; the time, the two eves of Easter and Pentecost; the place, a baptistery, a small building contiguous to the church, in which had been constructed a convenient bath called a font."

MATTHIES. *Treatise on Baptism.*—"In the apostolic church, in order that fellowship in Christ's death might be signified, the whole body of the one to be baptized was immersed in water or a river; and then, that participation in Christ's resurrection might be indicated, the body again emerged, or was taken out of the water. It is indeed to be lamented



that this rite, as being one which most aptly sets before the eyes the symbolic signification of baptism, has been changed."

MILNER. *Church History, chapter xiii.*—"In the course of the controversy Cyprian decided, and certainly with much propriety,—that those (Epistle 75) whose weak state of health did not permit them to be washed in water, were yet sufficiently baptized by being sprinkled:" etc.

MOSHEIM. *Ecclesiastical History, volume i., part ii., chapter iv., § 8.*—"In this [the first] century baptism was administered, in convenient places, without the public assemblies; and by immersing the candidates wholly in water."

NEANDER. *Church History, volume i., section iii., part iv.*—"In respect to the form of baptism, it was in conformity to the original institution and the original import of the symbol, performed by immersion, only in cases of the sick by sprinkling."

PAUL MARIA PACIANDI, a famous Roman Catholic antiquarian, *Christian Antiquities, Dissertation II., chapter iv.*, speaking concerning a picture at Ravenna which represents Christ as being baptized by aspersion.—"But what monstrous notions do such representations convey! Was Christ the Lord baptized by aspersion? So far is this from the truth that nothing can be more contrary to it. The thing ought to be attributed to the error and ig-

norance of the painters, who, either because they are often ignorant of history, or because they deem themselves at liberty to be presumptuous in any respect they please, sometimes wonderfully misrepresent what they depict."

PROF. L. L. PAINE, D.D., of Bangor Theological Seminary (Congregational), quoted in *J. T. Christian's "Immersion," chapter xvii.*—It may be honestly asked by some, Was immersion the primitive form of baptism, and, if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We can not even claim originality in teaching it in a Congregational seminary. And we really feel quite guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon their statements from the early customs of the church, is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church, on which the most

learned writers disagree—for example the question of infant baptism; but on this one of the early practice of immersion, the most distinguished antiquarians, such as Bingham, Augusti, Coleman, Smith, and historians such as Mosheim, Geisler, Hase, Milman, Schaff, Alzog (Catholic) had a common language.”

DR. PRIESTLY. *History of Corruptions, volume ii., pages 66, 67.*—“This rite [baptism] appears to have been generally, though probably not always, performed by dipping the whole body in water. . . . It is certain that in very early times there is no particular mention made of any person being baptized by sprinkling only, or a partial application of water to the body.”

QUENSTEDIUS. *Antiquities of the Bible, part i., chapter iv., § 2.*—“It is highly probable, if not certain, that John the Baptist and the apostles immersed the person to be baptized into water. . . . Both the Eastern and Western churches were very observant of the rite of immersion for a great number of years.”

RHEINWALD. *Archæol., page 302.*—“Baptism was administered by immersion; only in cases of necessity by sprinkling.” *Page 303.*—“Immersion was the original apostolical practice.”

ROBERTSON. *History of the Church, volume i., book i., chapter viii., ¶ iii., § 2 (A. D. 64-590).*—

"Baptism was administered by immersion, except in cases of sickness, where affusion or sprinkling was used. St. Cyprian strongly asserts the sufficiency of this 'clinical' baptism;" etc.

SCHAFF. *History of the Apostolic Church, volume ii., book iv., § 142.*—"Finally, as to the outward mode of administering this ordinance; immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the original Greek words *baptizo*, *baptisma*, *baptismos*, used to designate the rite. Then, again, by the analogy of the baptism of John, which was performed in the Jordan (Matt. iii. 6; compare with 16th; also *eis ton Iordanen*, Mark i. 9). Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea—with the flood—with a bath—with a burial and resurrection. Finally, by general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also the Græco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness or approaching death." *History of the Christian Church, volume ii., § 54.*—"The usual form of baptism was immersion. This is inferred from the original meaning of the Greek *baptizein* and *baptismos*; from [various Scriptures are here cited]; finally, from the general custom of the ancient

church, which prevails in the East to this day." Quoted in *J. T. Christian's "Immersion,"* chapter *xvii.*—"Pouring and sprinkling were still exceptional in the ninth century, according to Walafrid Strabo (*De Rel. Eccl.*, c. 26); but they made gradual progress, with the spread of infant baptism, as the most convenient mode, especially in northern climates, and came into common use in the West at the end of the thirteenth century."

MATTHEW SLEATER, A.M. *Complete History of the Bible* (1810), volume *ii.*, § *vii.*, remark 12.—"The observation of the Greek Church, in relation to the Saviour's baptism, is this, that He who ascended out of the water, must first descend down into it; and consequently, that baptism is to be performed, *not by sprinkling, but by washing the body.* And indeed he must be strangely ignorant of the Jewish rites of baptism, who seems to doubt this, since, to the due performance of it, they require the immersion of the whole body, to such a degree of nicety, that if any dirt was upon it, which hindered the water from coming to that part, they thought the ceremony not rightly done. The Christians, no doubt, took the rite from the Jews, and followed them in the manner of performing it. Accordingly, several authors have shown, that we read nowhere in the Scripture of any one baptized but by immersion: and from the acts of councils and ancient

rituals, they have proved, that this manner of immersion continued (as much as possible) to be used for *thirteen hundred years after Christ*. But it is much to be questioned, whether the prevalence of custom, and the over-fondness of parents, will ever suffer it to be restored, especially in these cold countries."

SOAMES. *The Anglo-Saxon Church, chapter v., page 233*.—"It [baptism] was administered by total immersion; and priests were expressly forbidden merely to pour water upon the head."

STARCKE. *History of Baptism, page 8*.—"In regard to the mode, there can be no doubt that it was not by sprinkling, but by immersion."

THIERSCH. *Church History, Apostolic Age, volume i., page 279*.—"Baptism was performed by immersion in the sea or in other waters."

TRUSLER. *Chronology*.—"Baptism practiced in the Christian church, by immersion, till about 100."

TURNER. *History of the Anglo-Saxons, volume ii., page 34*.—"The Anglo-Saxons baptized by immersion. Prince (afterwards King) Ethelred was plunged."

VAN COELLN. *Hist. Theol. Opin., vol. i., p. 459*.—"Baptism was by immersion; only in cases of the sick was it administered by sprinkling." [Note.—He is speaking concerning the early church.] *On page 203*.—"Immersion in water was general until

the thirteenth century, when among the Latins it was displaced by sprinkling, but was retained by the Greeks."

VENEMA. *Inst. Hist. Eccl. Vet. et Nov. Test.*, tom. iii., sec. i., § 138.—"The word *baptizein*, to baptize, is nowhere used in the Scripture for sprinkling." *Hist. Eccl.*, sec. i.-viii.—"It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling; . . . Nor is there any necessity to have recourse to the idea of sprinkling in our interpretation of Acts ii. 41, when three thousand souls are said to be added to Christ by baptism; seeing it might be performed by immersion equally as by aspersion, especially as they are not said to have been baptized at the same time. . . . To the essential rite of baptism, in the third century, pertained immersion; and not aspersion; except in cases of necessity, and it was accounted a *half*-perfect baptism."

WALL. *History of Infant Baptism*, part ii., chapter ix.—"France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it." "There had been, as I said, some synods in the dioceses of France that had spoken of affusion, without mentioning immersion at all, that [immersion] being the common practice; but for an office or liturgy of any church,



this [Calvin's "Form of Administering the Sacraments"] is, I believe, *the first in the world* that prescribes aspersion absolutely," etc. "As for sprinkling, properly called, it seems it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after forty-one." "Their [the early Christians] general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into water. This is so plain and clear by an infinite number of passages, that as one can not but pity the weak endeavors of such Pædobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Anti-Pædobaptists, merely for the use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was, in all probability, the way by which our blessed Saviour, and for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. . . . It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says. . . . It is plain that the ordinary and gen-



eral practice of St. John, the apostles and the primitive church, was to baptize by putting the person into the water, or causing him to go into the water. Neither do I know of any Protestant who has denied it; and but very few men of learning that have denied that, where it can be used with safety to health, it is the most fitting way." *Page* 583.—"Sprinkling for the common use of baptizing, was really introduced (in France first, and then in other *Popish countries*) *in times of Popery*; and that accordingly all those countries in which the usurped power of the Pope is, or has been, owned, have left off dipping of children in the font; but that *all other countries in the world (which have never regarded his authority)* do still use it; and that basins, except that in case of necessity, were never used by Papist or any other Christians whatsoever till by themselves."

## XV.

### EVIDENCE OF THE BAPTISTERIES.

EDINBURGH ENCYCLOPÆDIA, article BAPTISTERY.  
—“We are certain from Scripture, that when Christianity was first established, no particular place or edifice was appropriated to this ceremony. The river, the lake, or the pond, which was most convenient was always chosen, and history is not without many instances of the performance of baptism in private houses. As this was the common practice in the time of Justin Martyr and Tertullian, we are sure that baptisteries were not erected before the end of the second century. It is probable that, about the middle of the third century, edifices of this kind began to be founded in such towns and cities as were at a distance from fountains and streams. Yet it must not be denied, that where a fountain or stream could be obtained, the baptistery was erected over it; and where it could not, water was conveyed to the place by pipes, and in the same manner was discharged when found necessary. . . . The middle of the building was a large hall, where the priests, the catechumens, and the spectators assembled when

baptism was to be administered; and in the centre of the hall was an octagonal bath, which, properly speaking, was the baptistery, and into which the person to be baptized descended by steps. . . . Baptisteries were taken into the churches in the twelfth century, and continued to be used in the time of Charlemagne.

“Some time after baptisteries were built, fonts were erected in them for the baptism of infants. These were small baths raised on platforms, to which the administrators ascended by steps, and in which they could immerse children without going into the water themselves. When immersion was superseded by sprinkling, a bason of water was placed in the font, and from it the ceremony was performed.”

ENCYCLOPÆDIA BRITANNICA (9th edition), article BAPTISTERY.—“As soon as Christianity made such progress that infant baptism became the rule, and as soon as immersion gave place to sprinkling, the ancient baptisteries were no longer necessary. They are still in general use, however, in Florence and Pisa.”

THE AMERICAN ENCYCLOPEDIA, article BAPTISTERY.—“BAPTISTERY (Greek *baptisterion*), originally, a bathing or swimming bath; later, and in ecclesiastical usage, a place set apart for performing the rite of baptism.”

BENHAM'S DICTIONARY OF RELIGION, article BAPTISTERY.—“The most ancient baptisteries known are those of Aquelia, which is in ruins, of the Lateran of Rome, of Ravenna, and of Florence, these dating from the fourth to the sixth century. From these and others, and from references made to the rite of baptism by early Christian writers, it appears that a baptistery was generally circular, or six or eight sided, having in the centre a large reservoir, or font, into which the person to be christened descended by three steps, the water being sufficiently deep for immersion above the knees, or for more complete immersion by kneeling or stooping. This reservoir, or ‘*piscina*,’ was surmounted by a dome, . . . the whole building was often a hundred feet in diameter. . . . There is a curious baptistery in the parish church of Cranbrook, Kent, made by the Vicar, John Johnson, in the early part of the eighteenth century, for the immersion of those who had grown to be adults without being baptized.”

SCHAFF-HERZOG ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE, article BAPTISTERY.—“The centre of the whole structure formed the baptismal basin (*piscina*), circular, octagonal, or sometimes, in allusion to Rom. vi. 4, in the form of a grave of stone (1 Cor. x. 1), and descended into by three steps. . . . Gradually, however, as infant baptism became

the rule in the church, and the sacrament was administered by aspersion instead of by immersion, and the rite of administering it was extended to all churches and over the whole year, there was less and less use for any separate buildings."

CHRYSTAL'S HISTORY OF THE MODES OF BAPTISM, APPENDIX G.—"The primitive font must not be confounded with that which in late days, though much altered, still bears the name. The word 'font' is from the Latin '*fons*,' a fountain. This term plainly points to the ancient mode."

NOTES AND QUERIES, *Series VIII., volume xi., page 251.*—"That [baptistery] at Cranbrook, mentioned by E. A. C., would be more correctly described as a 'dipping-place' for adults, and is regarded as an evidence of Anabaptist opinion. It was constructed early in the eighteenth century. . . . Dr. Lee, in his valuable 'Glossary,' says: 'Provision in all ancient examples was made for baptism by immersion. There are several old specimens of baptisteries in England; amongst others, at St. Peter's, Mancroft, Norwich; St. Mary's, Lambeth; and at Luton, in Bedfordshire.'" *Page 252.*—"Cranbrook, in Kent, does possess a baptistery for those who wish to be immersed." "The Rev. Fredrick G. Lee, Vicar of All Saints', Lambeth, in his 'Glossary of Liturgical and Ecclesiastical Terms,' states: 'There are several old specimens of baptisteries in England;

amongst others, at St. Peter's, Mancroft, Norwich; St. Mary's, Lambeth; and at Luton in Bedfordshire." *Series I., volume v., page 81.*—"CHURCH-YARD WELL AND BATH.—Whilst making a short antiquarian excursion in the county of Norfolk last autumn, I visited the ancient church at East Dereham. Amongst other features of interest . . . is . . . and a rude building, to the west of the building, also detached. . . . It is yet used as a bath, both by residents and strangers, the supply of water being very plentiful, and delightfully clear. The water rises under an arch of the Early English, or Early Decorated period. I shall be glad of any notes upon this, or similar baths in any other churchyards.—*W. Sparrow Simpson, B.A.*

"This bath appears to have been formerly used as a baptistery, which in the early British churches was erected on the outside of the western entrance, where it continued until the sixth century, if not later (Bingham, book viii., c. vii.). Bloomfield, in his *History of Norfolk*, vol. v., p. 1190, fol. 1775, has the following notices of this building: 'At the west end of the churchyard are the ruins of a very ancient baptistery, over which was formerly a small chapel, dedicated to S. Withburga. At the east end of the baptistery there is now remaining a curious old Gothic arch, from which runs a spring of clear water. . . . In the year 1752 it was arched over,

and converted into a cold bath.' In notices of the early churches of Cornwall, Wales, and Ireland, frequent mention is made of these baptisteries or holy wells, which we do not remember to have seen fully discussed in any work, and of which some account would be interesting alike to the divine, the topographer, and the antiquary. The learned Leland, in his *Itinerary*, iii. 30, in a description of Falmouth harbour, says, 'there is a praty village or fishar town with a pere, cawlid S. Maws [Machutus], and there is a chapelle of hym, and his chaire of stone, and his *welle*.' Again, speaking of the church of St. Germochus in Cornwall, he says, 'it is three miles from S. Michael's Mont by est south est, and a mile from the se; his tomb is yet seene ther. S. Germoke ther buried. S. Germoke's *welle* a little without the churchyard.' (*Itin.*, iii. 16.) Some further notices of these holy wells will be found in *The Chronicles of the Ancient British Church*, pp. 136-140."

QUARTERLY REVIEW, *Volume 75, page 360*.—"Elgin furnishes the solitary instance where the octagon baptistery, in the most graceful Gothic style, groups with the cathedral, whose deformed and neglected ruins relate the calamities which the Church of Scotland has sustained." *Volume 75, page 358*.—"And the octagon—the outer walls being often converted into a circle—constitutes the germ of

those buildings so characteristic of the ecclesiastical architecture of Italy—we mean the detached baptisteries. Of these, the first and most remarkable example is the Baptistery of *San Giovanni Laterano* . . . The building, as described and represented by Mr. Knight, has certainly sustained many changes, even since Rienzi bathed in the laver of porphyry;” etc. *Volume 75, page 359.*—“Celebrated as the Lateran Baptistery is in tradition and history, the decorations bestowed on it by the later pontiffs have diminished its value as an architectural specimen: one far more sincere, but not yet sufficiently appreciated, and of which a correct representation is wanting, still exists at Nocera. . . . Fragments of ancient frescoes are built up over the door and in the apex. The octagon baptistery in the centre is surrounded by a concentric range of columns.”

ROBINSON. *History of Baptism, page 58.*—“Writers of unquestionable authority affirm that the primitive Christians continued to baptize in rivers, pools, and baths, till about the middle of the third century. . . . About the middle of the third century baptisteries began to be built; but there were none within the churches until the sixth century; and it is remarkable that, though there were many churches in one city, yet (with a few exceptions) there was but one baptistery.” *Pages 59, 60.*—“By a baptistery, which must not be confounded with a



modern font, is to be understood an octagonal building, with a cupola roof resembling the dome of a cathedral, adjacent to a church, but not part of it. All the middle part of the building was one large hall, capable of containing a great multitude of people; the sides were parted off, and divided into rooms, and, in some, rooms were added without-side, in fashion of cloisters. In the middle of the great hall was an octagon bath, which, strictly speaking, was the baptistery, and from which the whole building was denominated. This was called the pool, the pond, the place to swim in, besides a great number of other names of a figurative nature taken from the religious benefits which were supposed to be connected with baptism; such as the laver of regeneration, the luminary, and many more of the same parentage. Some had been natural rivulets before buildings were erected over them, and the pool was contrived to retain water sufficient for dipping, and to discharge the rest. . . . It is an opinion generally received, and very probable, that these buildings took some of their names from the memorable pool of Bethesda, which was surrounded with porches or cloistered walks. The Syriac and Persic versions call Bethesda a place of baptistery, or, laying aside Eastern idioms, plainly a bath. The Greek name *kolumbethra* signifies a swimming-place, a place to swim in; and the Latin name *pis-*

*cina* simply signifies a dipping or diving place." Page 111.—"When the baptism of infants became an established custom, it was unnecessary for the administrator to go into the water, and they contrived cisterns which they called fonts, in which they dipped the children without going into the water themselves. In the first baptisteries, both administrators and candidates went down steps into the baths."

M. Piozzi. *Observations in a Journey Through Italy*.—"The *baptisterio* is another structure close to the church [the famous old Duomo or cathedral church of Florence], and of surprising beauty. . . . The font has not been used since the days when immersion in baptism was deemed necessary to salvation: a ceremony still considered by the Greek church as indispensable. . . . The Romanists dropped the immersion at baptism of themselves, and in so warm a climate too! Very strange it is to think that, while other innovations have been resisted even to death, scarcely any of the sects we have been divided into retain the original form in that ceremony so emphatically called Christening."

ARCHÆOLOGIA. *Volume X., article xxiv., page 207*.—"The result of all these different observations is a proof that when the baptism of infants became an established custom, which Mr. Robinson of Cambridge, in his elaborate and learned 'History of

Baptism,' just published, shows was not till the fourteenth century, it was unnecessary for the administrators to go into the water, and they contrived cisterns which they called *fonts*, in which they dipped the children. In the first baptisteries, both administrators and candidates went down steps into the bath. In after ages the administrators went up steps to a platform on which stood a small bath called a *font*. In modern practice the font remains; but a bason of water set into the font serves the purpose, because it is not supposed necessary either that the administrator should go into the water, or that the candidate should be immersed. This in England was a custom, not law; for, in the time of Queen Elizabeth, the governors of the Episcopal church in effect expressly prohibited sprinkling, forbidding the use of basons in public baptism. 'Last of all (the church-wardens) fhall see, that in every church there be a holy founte, not a *bafon*, wherein baptifm may be adminiftered, and it be kept comely and clean. Item, that the font be not removed, nor that the curate do baptife in *parifh churches* in any *bafons*, not in any other form than is already prescribed.' Sprinkling, therefore, was not allowed, except as in the church of Rome, in cases of necessity at home. Damasus, afterwards pope, constructed a baptismal font in the old Vatican church of Rome. The font in Notre Dame in which Clovis was bap-

tized, stood without the church. Richard, earl of Warwick, 1381, is represented as baptized by immersion in a hexagon font supported on six pillars round a central shaft; King Richard II., his godfather, holding his hand on his head." *Volume X., article 25, page 220.*—"A further particular observable in respect to fonts is that upon the abolishing of the use of the Liturgy by the ordinances of the Houses of Parliament, and setting up the Directory, all fonts were ordered to be removed out of the churches, and basons to be used in their places. The fonts were in many places sold, and turned to horse-troughs, and (what is matter of wonder) when, upon or after the Restoration, they were purchased again, and set up in the churches to which they had formerly been belonging, they were immediately put to their former use, without any solemnity or dedication."

DANTE, A. D. 1300, in his famous work "*The Inferno*," describes how in his visions of hell he saw, in the rocks of torment, apertures resembling the baptisteries in the church of St. John the Baptist:

"I saw the livid stone throughout the sides,  
And its bottom full of apertures,  
All equal in their width, and circular each;  
Nor ample less nor larger they appear'd  
Than in Saint John's fair dome of me belov'd  
Those framed to hold the pure baptismal streams,

One of the which I brake, some few years past,  
To save a whelming infant; and be this  
A seal to undeceive whoever doubts  
The motive of my deed. From out the mouth  
Of every one emerg'd a sinner's feet,  
And of the legs high upward as the calf;  
The rest beneath was hid."

## XVI.

### WHAT THE GREEK CHURCH SAYS.

RITUAL OF THE GREEK CHURCH, *Office of Baptism*.—"The servant (handmaid) of God, (Name), is baptized in the name of the Father, amen; and of the Son, amen; and of the Holy Ghost, amen; now and ever, and to ages of ages, amen. At each invocation he immerses the candidate and raises him again."

RUSSIAN CATECHISM, *On Baptism*.—"This they hold to be a point *necessary*, that no part of the child be undipped in water."

ORTHODOXIE ET PAPISME, a standard work of the Greek Church, *page 80*.—"The Church of the West has completely altered the ancient doctrine and the ancient discipline. By so doing she has introduced schism into the Christian world. She is obstinate (opinionative) in her dogmatic innovations, which are diametrically opposed to the word of the Lord. . . . Rome has appropriated all the forms of baptism by aspersion. She places them upon the same footing as true baptism, and attributes to them the same respect and the same virtue. Rome

has rejected only that form of baptism which comes to us from the Lord, through the Apostles and the Councils, and which we confess is the symbol of faith; for the United Greeks she admits the ancient form only as tolerable, and as that which the Papal See suffers only by condescension." *Page 87.*—"These last forms (sprinkling or washing) are not, properly speaking, baptism; but, as St. Cyprian says, they are a species of abbreviation of the one and only baptism in which we believe, and which, as St. Thomas Aquinas attests in terming it *tutum*, is alone authentic. Exceptional baptism is not true baptism, unless by faith it is placed in relation to its prototype, whence it derives all its sanctifying virtue; and it is admitted only in case of inevitable urgency, and even then the efficacy of such a baptism is doubtful."

MACARIUS. *Theologie Dogmatique Orthodoxe, volume ii., page 385.*—"Immersion, that is, the plunging of the catechumen in the water, is *necessary*,

"1. Because Christ was thus baptized by the Baptist (Matt. 3:16 cf.; Mark 1:5; John 3:23).

"2. Because the holy Apostles thus baptized (Acts 8:37, 38).

"3. Because baptism is represented in the Scripture as being an exact likeness of the universal deluge [in which the sinful were buried and the

righteous rose above], 'the like figure (*antitypon*), whereunto even baptism,' says the Apostle St. Peter (1 Pet. 3:19-21), as the 'washing of water,' by which the Saviour 'cleanses' us (Eph. 5:26; Tit. 3:5) and as a grave by which we are buried with Christ into death (Rom. 6:4 cf.; Col. 2:12). All these are expressions to which the sacrament will correspond only when it is administered by immersion.

"4. Finally, because by the avowal even of the heterodox, the ancient church thus administered this sacrament, as Saint Dionysius the Areopagite, Tertullian, Saint Basil the Great, Saint Gregory Nyssen, and others, indisputably attest."

BISHOP OF THE CYCLADES, quoted in "*Immersion*," by J. T. Christian, *Chapter XXIV*.—"The word baptize, explained, means a veritable dipping, and, in fact, a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word *baptizo*."

ALEXANDER DE STOURDZA, Russian State Counselor, *Considerations of the Doctrine and Spirit of the Orthodox Church*, page 87.—"The distinctive characteristic of the institution of baptism is *immersion*, BAPTISMA, which can not be omitted without destroying the mysterious sense of the sacrament, and contradicting at the same time the etymological signification of the word, which serves



to designate it." "The church of the West has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign, in short, she commits an abuse of words and of ideas, in practicing *baptism* by *aspersion*, this very term being, in itself, a derisive contradiction. The verb BAPTIZO, *immergo*, has in fact but one sole acceptation. It signifies literally and always, *to plunge*. Baptism and immersion are, therefore, identical, and to say: baptism by *aspersion* is as if one should say: *immersion* by *aspersion*, or any other absurdity of the same nature."

PROFESSOR TIMAYENIS, a native Greek, in a *lecture at the Chautauqua Assembly in 1881*, speaking concerning the Greek religion said:—"The Greeks baptize, of course—they baptize in the real way. The Greek word *baptizo* means nothing but immerse in water. Baptism means nothing but immersion. In the Greek language we have a different word for sprinkling. . . . Sprinkling is not what the Bible teaches; that is a fact that you may depend on."

PROF. N. BONWETSCH, of Dorpat University, Russia, quoted in *J. T. Christian's "Immersion," Chapter XXIV*.—"As far as the ceremony of the Greek-Russian Church is concerned, immersion is the only method used in baptizing."

DR. A. DIOMEDES KRYIASKO, of the University of Athens, Greece, in a *letter to C. G. Jones, of*

*Lynchburg, Va., dated Athens, August, 1890.*—  
“Dear Sir:—The verb *baptizo*, in the Greek language, never has the meaning of to pour or sprinkle, but is invariably that of dip. In the Greek Church, both in earliest times and in our days, to baptize has meant to dip.”

DR. W. D. POWELL, writing in the *Western Recorder of Jan. 8, 1891*, soon after his return from Athens, says.—“I asked the professors [in the University of Athens] what the word *baptizo* meant in Latin, they replied ‘*submergere*.’ I enquired furthermore, what it meant in Spanish, and they said ‘immersion.’

“An intelligent Greek said: ‘Don’t ask me, ask any common laborer you meet on the street and he will tell you.’ So when I returned to the hotel I requested the head-waiter, who was a Frenchman, to ask the porter what the word *baptizo* meant. He replied, that it meant to put under the water and to take out of the water.”

For the testimony of the early FATHERS who wrote in Greek, see under WHAT THE EARLY CHRISTIANS SAY. For proof that the Greek Church has practiced immersion since the days of the apostles, see *Councils of the Eastern Church*. Space will not allow us to quote what numerous councils have said during the many centuries since Christ.

GERMANUS, *Patriarch of Constantinople, eighth*

century, *Rerum Eccl. Contemplatio*, edition Migne, page 385.—“We have been baptized with reference to (or in imitation of) the death and resurrection of Christ himself.”

PROF. MOSES STUART, the famous scholar, *On Baptism*, page 151.—“The mode of baptism by immersion, the Oriental Church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of Western churches, sprinkled Christians, by way of ridicule and contempt.”

DEAN STANLEY (Episcopal). *Eastern Church*, page 117.—“There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded in the case of dangerous illness, as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid.”

For an account of how Presbyterian and other churches are compelled to baptize by immersion, wherever the Greek language is spoken, see closing remarks on WHAT THE PRESBYTERIANS SAY. For the manner in which modern Greek newspapers em-

ploy the word *baptizo* see under the heading MISCELLANEOUS. See also WHAT THE HISTORIES AND HISTORIANS SAY, for more about the Greek Church.

GREGORY, Presbyter of Antioch, sixth century, *De Baptismo Christi, Sermo i*, represents Christ as saying to John the Baptist.—“Cover me in the floods of the Jordan, as she who bare me wrapped me in the clothes of infancy.”

## XVII.

### WHAT THE ROMAN CATHOLIC CHURCH SAYS.

COUNCIL OF NICE, A. D. 325, enacted.—“He who is baptized descends indeed, obnoxious to sins, and held with the corruptions of slavery; but he ascends, free from the slavery of sins, a son of God, heir—yea, co-heir—with Christ, having put on Christ, as it is written, ‘As many of you as were baptized into Christ have put on Christ.’”

COUNCIL OF CARTHAGE, A. D. 348.—“Bishop Gratus said: ‘I ask this sacred assembly to express their opinion whether, after a man has descended into the water (*descendentem in aquam*), and has been questioned as to his belief in the Trinity, according to the faith of the Gospel and the doctrines of the Apostles, and has made a good confession concerning the resurrection of Jesus Christ, he ought to be again questioned concerning the same faith, and again immersed in water (*in aquam iterum intingi*)?’ All the bishops answered, ‘Far be it, far be it.’”

FOURTH COUNCIL OF TOLEDO, A. D. 633, de-

creed.—“For shunning the schism or the use of an heretical practice, we observe a single immersion in baptism. Nor do they who immerse three times appear to us to approve of the claim of heretics, although they follow their custom (of trine-immersion). And that no one may doubt the propriety of this single sacrament, let him see that it is the death and resurrection of Christ shown forth. For the immersion in the waters is a descent, as it were, into the grave; and, again, the emersion from the waters is a resurrection. Likewise he may see displayed in it the unity of the Deity and the Trinity of persons—the unity whilst we immerse once, and the Trinity whilst we baptize in the name of the Father, and of the Son, and of the Holy Ghost.”

SECOND COUNCIL OF CALCUTH, A. D. 816, *Eleventh Canon*.—“Let presbyters know that when they administer baptism they ought not to pour the consecrated water upon the infants’ heads, but let them always be immersed in the font; as the Son of God himself afforded an example unto all believers when he was three times immersed in the river Jordan.”

THE COUNCIL OF WORMS, A. D. 868, made a similar decree to the Council of Toledo, saying that:—“While some priests baptized with three immersions, and others with but one, a schism was raised, endangering the unity of the church.”

THE COUNCIL OF TRIBUR, A. D. 895, said:—  
 “Trine immersion (*immersio*) is an imitation of the three days’ burial, and the rising again out of the water is an image of Christ rising from the grave.”

THE COUNCIL OF CASHEL, A. D. 1192, Canon 1, decreed:—“That children be brought to the church and baptized there in pure water, with a three-fold immersion; and that this be done by priests, unless when there is imminent danger of death, when it may be administered by any one without distinction of sex or order.”

THE COUNCIL OF YORK, A. D. 1185, decreed in favor of immersion.

THE WESTMINSTER GENERAL COUNCIL, held in London, A. D. 1200, *Canon* 3, decreed:—“If a layman baptize a child in case of necessity, let all that follows after the immersion (the chrism, etc.) be performed by a priest.”

THE COUNCIL OF WORCESTER, A. D. 1240, decreed:—“We enjoin that in every church where baptism is performed, there shall be a font of stone of sufficient size and depth for the baptizing of children, and it shall be deeply covered, . . . such little candidate for baptism be thrice immersed.” Another decree of the same council says:—“But children baptized in case of necessity, if they recover, must be brought to the church, that those things which

are wanting may be supplied, namely—those things which follow the immersion in baptism.”

THE SYNOD OF CLAREMONT, A. D. 1268, decreed concerning children already immersed by laymen in cases of necessity:—“At the font everything which is usually done shall be performed, the immersion (*immersione*) only excepted, but if it is doubtful under what form of words the child has been baptized, then let the priest baptize him; but while he immerses (*immergens*) him, let him say, ‘If thou art not already baptized, I baptize thee in the name of the Father,’” etc.

THE COUNCIL OF READING, 1279 A. D., directed that baptism should be performed only at Easter and Pentecost, and that the children should be instructed beforehand, “so that immersion alone remains to be performed on the day of baptism.”

THE SYNOD OF COLOGNE, 1280 A. D., decreed:—“That he who baptizes, when he immerses (*immergit*) the candidate in water, shall neither add to the words, or take from them, or change them.”

THE SYNOD OF NISMES, 1284 A. D., decreed that:—“The baptizer shall thrice immerse the infant in water, but if one immersion have been performed, the child shall nevertheless be baptized.”

THE COUNCIL OF RAVENNA, 1311 A. D., decreed:—“Baptism is to be administered by trine aspersion or immersion.” This was the first official sanction



given to sprinkling or pouring by any church.

At the COUNCIL OF FLORENCE, 1439 A. D., a warm debate occurred between Mark of Ephesus on the side of the Greeks, and the monk Gregory of Protosyncellus, who championed the cause of the Latins. Mark charged the Roman Catholic Church with having *two* baptisms, one by immersion, and one by "pouring water upon the top of the head." Gregory indignantly replied: "That there are two baptisms no one ever asserted, for holy baptism is one. . . . But we by no means immerse the infants' heads; for we can not teach them to hold their breath, nor can we prevent the water from going through their ears, nor can we close their mouths. But we so put them into the font as to omit nothing which is really necessary for the carrying out of the tradition. The laver being a sort of image of the womb, and by this image of the womb setting forth the regeneration. And lest the head, in which is the seat of all the senses, and the vehicle of the soul, may be without holy baptism, we take up water in the hollow of the hand out of the sacred font and pour over it, etc. For when a tyrant charged it upon Saint Apollonius as a reproach that he had not been washed in baptism, and that, therefore, he was not a Christian, God, in kindness, heard the saint's prayers, and satisfied his desires. For a cloud being sent down from above bathed his head

in dew. If, therefore, pouring upon the head be not baptism, it would not have been so done, but in some other way." (See *Hardouin's Councils*, tome ix., page 620.) We have here the real secret of how pouring and sprinkling took the place of immersion as baptism. It was because the water choked the infants and ran into their ears. No Scriptural authority was given for the change, but simply a legend concerning St. Apollonius. It will be noticed also that at this time the infant was placed *in* the font and water was poured over the head, the part which remained unimmersed.

VENEMA, *Hist. Eccl., Secu. i.-xiii.*, quotes MARTENE as declaring (in his *Antiq. Eccl. Rit.*, bk. i., part i., c. i.) "that in *all* the ritual books, or pontifical MSS., ancient or modern, that he ~~had~~ seen, immersion is required, except by the Cœnomenesian, and that of a more modern date, in which pouring on the head is mentioned. In the Council of Ravenna also, held in the year 1311, both immersion and pouring are left to the determination of the administrator: and the Council of Nismes, in the year 1284, permitted pouring, if a vessel could not be had; therefore only in case of necessity. . . . The Council of Celechith, in the beginning of the ninth century, forbade the pouring of water on the heads of infants and commanded that they should be immersed in the font. . . . In the thirteenth century,

baptism was administered by immersion thrice repeated; yet so, that one immersion was esteemed sufficient, as appears from Augurias de Montfaucon."

JOHN MABILLON, *Acta Sanc. Ord. Ben., pars ii., Præf. c. vii. S. 186*, says concerning pouring in the Roman Catholic Church that it, "Was contrary to an express canon of the ninth century, contrary to the canon given by Stephen, which allowed pouring only in cases of necessity; contrary to the general practice in France, where trine-immersion was used; contrary to the practice of the Spaniards, who used single immersion; contrary to the opinion of Alwin, who contended for trine-immersion; and contrary to the practice of many who continued to dip until the fifteenth century."

THE LITURGY OF POPE GELASIUS, 492 A. D., reads:—"Then immerse three times in water," etc.

THE ORDO ROMANUS of the eighth century, the MANUAL OF SARUM of the eleventh century, and many other famous old rubrics and missals, prescribe immersion, also many more councils than what we have cited above.

ST. JEROME, writing in the third century, *Commentary, on Matt. 28:19*.—"At first they teach all nations, then, when taught, they immerse (*intingunt*) them in water."

GENNADIUS, OF MARSEILLES, fifth century, *De*

*Eccl. Dogmatibus, cap. 52.*—"It is not to be believed that those are baptized who have not been immersed (*tincti sunt*), in the name of the Father, and of the Son, and of the Holy Ghost, according to the rule established by the Lord."

POPE GREGORY, THE GREAT, sixth century, *Moralium, liber xviii., caput xxvii.*—"Our very descent into the water (*in aquam descensio*) is called baptism, that is, immersion (*id est tinctio*)."

LEIDRADUS, Bishop of Lyons, eighth century, *Lib. de Sac. Bapt., cap. vi.*—"BAPTISMUS Græce, Latine *tiction* interpretatur." (The Greek word *baptism* is called *dipping* in Latin.)

RABANUS MAURUS, Archbishop of Mentz, ninth century, *De Cleric. Instit., lib. i., cap. xxv.*—"Baptism, in Greek *baptisma*, is translated into Latin by immersion (*tinctio*)."

THOMAS AQUINAS, thirteenth century, *Summa*, Tome VIII., *Quæst. 66, Art. vii., page 232.*—"It is safer to baptize by immersion, because this is the more common use." ("*Tutius sit baptizare per modum immersionis, quia hoc habet communior usus.*")

BISHOP BOSSUET, one of the greatest scholars of his times, and one of the most learned men France has produced, *Varia. Protest., vol. 2, page 370*, arguing against the Protestants finding fault with the Catholics for changing the communion and allowing

only the bread to laymen.—“The case was much the same as that of baptism by immersion, as clearly grounded on Scripture as communion under both kinds could be, and which, nevertheless, *had been changed* into infusion, with as much ease and as little contradiction as communion under one kind was established, so that the same reason stood for retaining one as the other. It is a fact most certainly avowed in the Reformation, although some will cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received it so, and caused it to be so given by his apostles; that the Scripture knows no other baptism than this; that antiquity so understood and practiced it; that the word itself implies it, to baptize being the same as to dip; this fact, I say, is unanimously acknowledged by all the divines of the Reformation, nay, by the Reformers themselves, and those even who best understood the Greek language and the ancient customs as well of the Jews as Christians; by Luther, by Melancthon, by Calvin, by Casaubon, by Grotius, by all the rest, and lately even by Jurien, the most contradictory of all ministers. Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament named *Tauf*, from profundity or depth, because the baptized were deeply plunged into water.” Quoted

in *Stennett's Answer to Russen*, page 174.—“To baptize signifies to plunge, as is granted by all the world.” “It is certain that St. John the Baptist baptized no other way than by dipping—and his example shows that to baptize a great number of people those places were chosen where there was a great deal of water.” Pages 175, 176.—“The baptism of St. John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. . . . In fine, we read not in Scripture that baptism was otherwise administered; and we are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole church as far as possible.”

EST, Chancellor of the University of Douay (see *Commentaries*), *On Col. 2:12*.—“For it is signified that believers, when they are baptized, by that very ceremony of baptism are buried with Christ; inasmuch as the immersion which is performed in baptism, so represents Christ's burial.”

HAYDOCK. *Notes on the Douay Bible*, approved by Pope Pius IX., *On Matthew 3:6*.—“The Church, which can not change the least article of faith, is not so tied up in matters of discipline and ceremony. Not only the Catholic Church, but also the pretended reformed churches, have altered the primitive custom in giving the sacrament of baptism, and now

allow of baptism by sprinkling and pouring water on the person baptized; nay, many of their ministers do it now-a-days by filliping a wet finger and thumb over the child's head, which it is hard enough to call a baptizing in any sense."

MATTES. *Kirchen-Lexicon*, article TAUFEN (Baptism).—"In regard to the ablution (in baptism) the present practice of the Latin Church differs altogether from that of the ancient church. We are accustomed to perform the ablution by sprinkling or by pouring water; but the apostles performed it by immersion, and this mode of baptism was the general practice until far into the middle ages."

PAUL MARIA PACIANDI, in his great book of antiquities published by Pope Benedict XIV., remarks concerning some ancient (?) pictures which were supposed to represent Jesus being baptized by aspersion.—"Nothing can be more preposterous than these emblems. Was our Lord baptized by aspersion? This is so far from being true, that nothing can be more opposite to the truth, and it is to be attributed to the ignorance and rashness of workmen."

DR. JOSEPH DE VICECOMES, of Milan, Italy, *Eccle. de Antiq. Bap. Ritb.*, l. iv., cap. vi., says:—"I will never cease to profess and teach that only immersion in water, except in cases of necessity, is lawful baptism in the church."



LEWIS ANTHONY MIRATORI, *Antiq. Ital.*, Tom. IV., disc. lxvii., speaking concerning the form of baptism practiced at Milan.—“Observe the Ambrosian manner of baptism. Now-a-days the priests preserve a shadow of the ancient Ambrosian form of baptizing, for they do not baptize by pouring as the Romans do; but, taking the infant in their hands, they dip the hinder part of his head three times in the baptismal water, in the form of a cross, which is a vestige yet remaining of the most ancient and universal practice of immersion.”

CARDINAL GIBBONS, *Faith of Our Fathers*, page 275.—“For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion.”

CARDINAL WISEMAN, *Lectures on the Doctrine Roman Catholicism, Disputations, Tome III.*, page 74.—“The Church teaches that it is a virtue essentially infused of God in baptism; and such must be more or less the belief of every church that adopts the practice of infant baptism.”

CARDINAL BELLARMINE, the great champion of Roman Catholicism, *Disputations, Tome III.*, page 279.—“*Baptisma* properly signifies immersion.” (“*Significat autem baptisma proprie immersionem.*”)



ARCHBISHOP KENRICK. *On Baptism*, page 174. —“Immersion was well suited to the Eastern nations, whose habits and climate prepared them for it, and was therefore practiced in commencement, whenever necessity did not prevent it. Cases which at first were exceptional, gradually multiplied so that at length the ordinary mode of baptism was by affusion. The Church wisely sanctioned that which, although less solemn, is equally effectual. *The power of binding and loosing*, which she received from Christ, *warrants this exercise of governing wisdom*, that the differences of times and places being considered, *condescension may be used* in regard to the mode of administering the sacraments without danger to their integrity. It is not for individuals to question a right which has been at all times claimed and exercised by those to whom the dispensation of the mysteries is divinely intrusted.” On page 5 he says:—“Where no water is applied, it is absurd to suppose baptism; where the application of water is scanty, as when a few drops are sprinkled toward a person, or the moist finger is slightly pressed on the forehead, there is good reason to fear that there is no baptism.”

EDINBURGH ENCYCLOPEDIA.—“The first law for sprinkling was obtained in the following manner: Pope Stephen III. being driven from Rome by Astulphus, king of the Lombards, in 753, fled to Pepin,

who, a short time before, had usurped the crown of France. Whilst he remained there, the Monks of Cressy in Brittany consulted him, whether, in a case of necessity, baptism performed by pouring water on the head of the infant, would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which some Catholics deny, yet pouring or sprinkling was only admitted in cases of necessity. It was not till 1311, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent."

CATHOLIC DICTIONARY. *Addis and Arnold*, 1884.—"Baptism, (from *baptismos*, dipping, or immersion in water). . . . In apostolic times the body of the baptized person was immersed, for St. Paul looks upon this immersion as typifying burial with Christ, and speaks of baptism as a bath (Rom vi. 24; Eph. v. 26 *loutron*)."

## XVIII.

### WHAT THE LUTHERANS SAY.

LUTHER. *Sermon on The Sacrament of Baptism.*  
—"Baptism (*die Taufe*) is called in Greek, *baptis-*  
*mos*; in Latin, *mersio* (immersion), that is, when  
anything is wholly dipped in water (*ganz und was-*  
*ser taucht*) which covers it. And although in many  
places it is no longer the custom to plunge and dip  
(*stossen und tauchen*) the children in the font, but  
they are poured over (*begeusst*) with the hand, out  
of the font, according to the import of the word  
*Tauf* (baptize), the child, or any one who is bap-  
tized (*getaust wird*), is wholly sunk and immersed  
(*sonk und tauft*) in water and taken out again;  
since, without doubt, in the German language, the  
word *Tauf* (baptize) is derived from the word  
*Tief*, because what is baptized (*taufet*) is sunk deep  
in water. This also, the import of *Tauf* demands."  
*Sermon on Baptism*, translated from the critical  
Latin edition of Jena.—"The noun, *Baptisma*, is  
Greek; in Latin it can be rendered *mersio* (immer-  
sion), as when we immerse anything into water, that  
it may be all covered with water. And although

that custom has grown out of use with most persons (nor do they wholly submerge children, but only pour on a little water), yet they ought to be entirely immersed, and immediately drawn out. For this the etymology of the word seems to demand."

LUTHER'S TRANSLATION OF THE BIBLE into German uses the same word, *Taufte*, for Naaman's *dipping* in Jordan (2 Kings 5:14) that is used for baptism. Luther translates the Hebrew verb *tabal* by the word *dip* (*tauchen*) in the fourteen other places where it occurs.

KRAUTH. *The Conservative Reformation and Its Theology*, chapter xi., pages 541, 542.—"The *Taufbüchlein* of Luther, 1523, is not a Lutheran ritual, but avowedly only a translation of a Romish service. . . . That in this ritual therefore, the direction is given to dip the child (*tauchen*) only proves that the particular Romish ritual followed by Luther had that rubric." "In the Liturgy of Wittenberg, Luther's own home (1542), dipping and pouring are placed on the same footing in every respect. '*Ins wasser tauchen—sie damit begiessen.*' In the Liturgy of Halle, 1543, the administrator is expressly left free to use either pouring or dipping. '*Zwischen dem Begiessen und Eintauchen wird de Wahl gelassen.*' . . . The Liturgy of the Palatinate of the Rhine, etc., 1556, of which the original edition lies before us, says: 'Whether the child shall have water

poured on it once or thrice, be dipped or sprinkled, is a MATTER OF INDIFFERENCE (*mittlemassig*).” *Chapter XI., page 520.*—“In Luther’s own form of Baptism (1523), which is not to be confounded with his abridgment and translation of the Romish form, he directs that water shall be poured upon the child. ‘It was the custom,’ says Funk (page 115), ‘at that time, to pour water all over the child, as Bugenhausen tells us: “The pouring (*Begiessen*) in baptism—the pouring over (*übergiesset*) the head and shoulders of the child . . . is seen all over Germany.” ’” *Chapter XI., page 540.*—“This, then, is in brief the state of the case. The point of Luther’s whole argument, in 1519, is, that inasmuch as immersion corresponds with the *etymology* of Baptism, as well as with its actual general use, which embraces every kind of washing, and as a certain signification common to all modes, is most clearly brought out in immersion, it would be right, and *so far* desirable, that *that* mode, though not necessary, but a matter of Christian freedom, should be adopted. . . . In his book on the Babylonish Captivity, which appeared in 1520, declaring his preference again for the same mode, he expressly adds, ‘NOT THAT I THINK IT (immersion) NECESSARY.’” *Chapter XI., page 530.*—“But Luther says *the body* is baptized; therefore of necessity, it is urged, by immersion. . . . But if the criticism of the word ‘body’ stood,

it would do no good, for water can be applied to the entire body by pouring (or even by sprinkling), as was largely, though not universally, the usage in our church. The water was poured so copiously in some cases as to wet the entire body of the infant."

THE LARGER CATECHISM of the Lutheran Church (490, 36 German) also confirms the fact that the early Lutherans poured water all over the body of the infants baptized. The catechism says: "We should say: I am baptized, therefore the promise of salvation is given me for soul and body. For to this end *these two things are done in Baptism*, that the body, which can only receive the water, *is wet by pouring* (*Der Leib begossen wird*—German. *Corpus aqua perfundatur*—Latin)."

POMERANUS, who succeeded Luther at Wittenberg, also confirms the fact that the early Lutherans poured water all over the infants who were baptized by them. He affirms that he was desired to be a witness of a baptism in the year 1529; and that when he had seen the minister only sprinkle the infant, wrapped in swathing-clothes, on the top of the head, he was amazed; because he neither heard nor saw any such thing, nor yet read in any history, except in the case of necessity, in bed-ridden persons. In a general assembly, therefore, of all ministers of the Word, that was convened, he did ask

of a certain minister, John Fritz by name, who was sometime minister of Lubeck, how the sacrament of baptism was administered at Lubeck. A discussion followed. DR. DU VEIL, in his *Commentary, on Acts 8:23*, says: "At length they did agree among themselves that the judgment of Luther, and the divines at Wittenberg, should be demanded about this point: which thing being done, Luther did write back to Hamburg, 'that this sprinkling was an abuse that they ought to remove.'" The word usually employed by Luther for baptism by pouring is *begiessen*, which means to pour completely over a thing, as water is poured over plants. The lexicons define it as "to pour over." Luther used it in translating 1 Cor. 3:6, 7, 8, thus: "Apollos watered (*begossen*): he that watereth (*begeusst*)"—referring to the watering of plants. The Larger Catechism (Lutheran) describes baptism thus: "That thou lettest water pour over thee." ("*Das du lässest das Wasser über dich giessen*"—German. "*Quod te aqua perfundi sinis*"—Latin.) It will thus be seen that the early Lutherans administered baptism in such a way as to resemble an immersion.

CONFESSION OF FAITH, written by MELANCTHON in 1551, and adopted by the Saxon churches, On *Baptism*.—"Baptism is an entire action, to wit, a dipping and a pronouncing these words, 'I baptize thee, etc.'"

THE CONFESSION OF HELVETIA, drawn up by the direction of BUCER in 1536, ten years before the death of Luther, and republished in 1566 by the pastors of Zurich, says: "Baptism was instituted and consecrated by God; and the first that baptized was John, who dipped Christ in the water in Jordan."

THE ARTICLES OF SMALCALD (supposed to have been written by Luther) say:—"Baptism is no other than the word of God, with plunging into water according to his appointment and command."

THE DANISH CATECHISM says:—"What is Christian dipping? Water in conjunction with the command of Christ. What is the command which is in conjunction with water? 'Go teach all nations,' etc. (Matt. xxviii. 19; Mark xvi. 15, 16). What is implied in these words? A command to the dipper and the dipped, with a promise of salvation to those that believe. How is the Christian dipping to be administered? The person must be deep-dipped in water, or overwhelmed with it, in the name of God the Father," etc.

H. ALTING. *Loci Commun., pars i., loc. xii., p.* 199.—"The word baptism properly signifies immersion; improperly, by a metonymy of the end, washing. This baptismal washing, in warm countries and ancient times, was performed by immersion into water, a continuance under water, and an emersion out of the water; as the practice of John



the Baptist (Matt. iii. 6-16; John iii. 23; iv. 1, 2), and of Philip (Acts viii. 38), and also the signification of these rites teach (Rom. vi. 4)."

J. ALTING. *Opera, tome iv., page 242.*—"Formerly in the Christian church they put on Christ, being immersed." (See also his Commentary on Heb. ix. 10.)

BUDDUS. *Eccl. Apos., c. vii., pp. 825, 826.*—"Concerning baptism, it is particularly to be observed, that in the apostolic church it was performed by immersion into water; which, not now to mention other things, is manifest from this: The apostle seeks an image in this immersion, of the death and burial of Christ, and mortifying the old man and raising up the new (Rom. vi. 3, 4)."

WINER. *M. S. Lecture on Archæology.*—"In the apostolic age, baptism was by immersion, as its symbolical explanation shows." "Affusion was at first applied *only to sick*, but was gradually introduced for others after the seventh century, and in the thirteenth became the prevailing practice in the West. But the Eastern church has retained immersion alone as valid."

DR. LANGE. *On Infant Baptism, page 81.*—"Baptism, in the apostolic age, was a proper baptism—the immersion of the body in water."

ZEPPERUS. Quoted by *Ingham.*—"It appears from the very signification and etymology of the

term what was the custom of administering baptism in the beginning; whereas we now for baptism have rhanism, or sprinkling."

BOEHMER. Quoted in *Jones' Ecclesiastical History*, volume i., page 277.—"The place of administering baptism was not a church, but a river, in which persons were dipped in the presence of witnesses."

## XIX.

### WHAT THE CHURCH OF ENGLAND SAYS.

RUBRIC OF THE CHURCH OF ENGLAND (see the *Prayer-book* on BAPTISM).—"If they shall certify that the child may well endure it, he shall dip it in the water, discreetly and warily, saying, I baptize thee in the name," etc. "But if they certify that the child is weak, it shall suffice to pour water upon it, saying," etc. The *Rubric* for adults directs: "Shall dip him in the water, or pour water upon him, saying," etc.

RUBRIC OF THE EPISCOPAL CHURCH IN AMERICA (see the American *Prayer-book* on BAPTISM).—"Then shall the priest dip the child into the water discreetly, *or* shall pour water upon it."

ALL OF THE ANCIENT RUBRICS likewise require immersion, either trine or single. In the *second Prayer-book of Edward VI.*, 1552; the *first Prayer-book of Queen Elizabeth*, 1559, and *that of James*, 1604, called *The Hampton Court Book*, the rubric directs:—"Then the priest shall take the child in his hands, and, naming the child, shall dip it in the

water, so that it be discreetly and warily done. . . . And if the child be weak, it shall suffice to pour water upon it." The same *Prayer-book* revised at the Savoy Conference under Charles II., 1662, directs: "(If they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily. . . . But if they certify that the child is weak, it shall suffice to pour water upon it."

CHURCH OF ENGLAND CATECHISM, *on Baptism*.—"What is the outward visible form or sign in baptism? *Answer*—Water: *wherein* the person is baptized in the name of the Father," etc.

THE ANCIENT CATECHISMS also favor immersion as is clearly shown by Cranmer's Catechism, 1548, and many others. The Catechism of Edward VI. says: "Baptism is also a figure of our burial with Christ, and that we shall be raised up with him again in a new life."

CANON XXX. of the *Canons of 1603* also gives the preference to immersion; as also do the decrees made by councils of the Roman Catholic Church in England previous to the Reformation.

CHURCH (of England) DICTIONARY, edited by *Dr. Hook*.—"IMMERSION. The proper mode of administering the sacrament of baptism."

CHURCH OF ENGLAND HANDY DICTIONARY, 1884.—"BAPTISM. This word means literally 'dipping.'

"It is to be noticed that the *rule* of our Church

is that the child should be immersed in the water (see the Rubric before the form of words which accompany the act of baptism). Thus the rite of immersion can be claimed by any church people. The custom of affusion or aspersion, or sprinkling, came into use in the Western church as early as the thirteenth century; but in the ancient church baptism was so administered to the sick."

ARCHBISHOP CRANMER. *Sermon on Baptisme*, dedicated to King Edward VI.—"What greater shame can there be, than a man to professe himselfe a Christian man because he is baptized, and yet he knoweth not what baptism is, nor what the dyppying in the water doth betoken."

"Baptisme and dyppying into the water, doth betoken that the olde Adam with al his synne and evel lustes, ought to be drowned and kylled by daily contrition and repentance."

ARCHBISHOP SHARP. *Sermon, March 27, 1692*. —"Whenever a person in ancient times was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged to mortify his former carnal affections, and so enter upon a new state of life; and the very form of baptism did lively represent this obligation. For what did his being plunged under water signify, but his undertaking, in imitation of Christ's death and burial, to forsake his

former evil courses, as did his ascending out of water his engagement to lead a holy, spiritual life?"

ARCHBISHOP USHER. *Sum and Substance of the Christian Religion*, page 413, sixth edition.—"Some there are that stand strictly for the particular action of diving or dipping the baptized under water, as the only action which the institution of the sacrament will bear; and our church allows no other, except in case of the child's weakness; and there is expressed in our Saviour's baptism both the descending into the water, and the rising up."

ARCHBISHOP NEWCOMBE. *Observations on Our Lord's Conduct*, page 162.—"Immersion in water betokens burial with Christ into death."

ARCHBISHOP TILLOTSON. *Works*, Volume I., *Sermon VII.*—"Anciently those who were baptized . . . were immersed and buried in the water."

BISHOP TOWER. *Remarks on the Epistle for the Sixth Sunday after Trinity.*—"The apostle's reasoning, and the symbolical meaning of holy baptism, must have been understood (or was observed in considering the Epistle for Easter Day) when baptism was performed by immersion; that is, when the person to be baptized was wholly dipped or buried in the water, *as is still the rule of our church*, though from various circumstances the alternative which is allowed, of pouring water on the candidate for baptism, is now generally adopted. The

symbolical meaning, however, of this sacrament is ever the same. It represents a death, and burial, and resurrection."

BISHOP SHERLOCK. *Knowledge of Christ, chapter iv.*, § 1.—"Baptism, or our immersion into water, according to the ancient rite of administering, is a figure of our burial with Christ, and of our conformity to his death, and so signifies our dying to sin and walking in newness of life."

BISHOP ELLICOTT. *Life of Christ, page 110.*—"Jewish ablutions . . . had nothing in common with the figurative act which portrayed through immersion the complete disappearance of the old nature, and by emerging again, the beginning of a totally new life."

BISHOP BENJ. HOADLEY. *Plain Account of the Sacraments, Section XVIII.*—"This latter expression, made use of by *St. Paul*, with relation to *baptism*, is taken from the custom of *immersion* in the first days; and from that particular manner of baptizing proselytes: by which they were first covered with water, and in a state as it were of *death* and *inactivity*; and then arose out of it into a sort of new state of *life* and *action*. And if *baptism* had been performed, as it is now amongst us, we should never so much as heard of this form of expression, of *dying* and *arising* again, in this rite."

BISHOP JEREMY TAYLOR. *The Rule of Con-*

*science, book iii., chapter iv., rule xv.*—"A custom in the administration of a sacrament, introduced against the analogy and mystery, the purpose and significance of it, ought not to be complied with. I instanced before a custom of the Church of England, of sprinkling water upon infants in their baptism; and I promised to consider it again. . . . 'Straightway Jesus went up out of the water' (saith the gospel); He came up, therefore He went down. Behold an immersion, not an aspersion." *Ductor Dubitatum, book iii., chapter iv., rule xv., page 644.*—"The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not count it lawful to receive him into the clergy who had been only sprinkled in his baptism, as we learn from the epistle of Cornelius to Fabius of Antioch, *apud Eusebe., b. vi., c. xliii.* 'It is not lawful that he who was sprinkled on his bed, by reason of sickness, should be admitted into holy orders.' Nay, it went farther than this: they were not sure that they were *rightly* christened, yea or no, who were only sprinkled; as appears in the same epistle of Cornelius in Eusebius, *eige chre legein tou toiouton eilephenai*, which Nicephorus thus renders, *If at least such a sprinkling may be called baptism.* And



this was not spoken in diminution of Novatus and indignation of his person; for it was a formal and solemn question, made by Magnus to Cyprian, whether they are to be esteemed *right Christians* who were only sprinkled with water, and not washed or dipped. He answers, that the baptism was good when it was done in the case of necessity; God pardoning and necessity compelling."

BISHOP HEBER. *Life of Jeremy Taylor*.—"He [Bishop Taylor] evidently regretted, as Wesley afterwards did, the discontinuance of the ancient practice of immersion. . . . Like Wesley, he condemns the practice of sprinkling altogether, as contrary both to the analogy of the ceremony, the apostolic tradition and the canons of the English and Irish Church."

BISHOP WHITE. *On the Catechism, Lecture V*.—"Whether baptism ought to be by immersion, or by affusion, I dare not deny or conceal, that in the Gospel age, and for some ages afterwards, the former was the usual mode."

BISHOP BROWNE. Article BAPTISM in *Smith's Bible Dictionary*.—"The comparison of baptism to burying and rising up again (Rom. vi.; Col. ii.) has been already referred to as probably derived from the custom of immersion."

BISHOP WILSON. Quoted in *Ingham's Handbook on Baptism*.—"The expression, *buried with Him in*

*baptism*, alludes to the ancient form of administering that sacred ordinance still directed in our own church, except when health forbids, of the immersion or burial so to speak, of the whole person in the water, after the example of the burial of the entire body of our Lord in the grave."

BISHOP NICHOLSON, a great antiquarian, *Letter to Sir W. Dugdale in Cambden's Britannia*, page 841.—"The sacrament of baptism was anciently administered by plunging into the water, in the Western as well as the Eastern part of the church."

BISHOP BURNET. Quoted in *Ingham's Handbook on Baptism*.—"We know that the *first* ritual of baptism was by going into the waters, and being laid as dead backward all along in them: and then the persons baptized were raised up again, and so they came out of them."

BISHOP SANDERSON. *De Obliga. Cons., Prælec. IV.*, §§ 17, 18.—"According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the Scripture, or, at least, recommended by a laudable example, the baptism of infants, and the sprinkling of water in baptism, must be exterminated from the church."

BISHOP COXE, translator of *The Anti-Nicene Fathers*, in a letter to J. T. Christian, 1890, in "*Immersion*," chapter xxvi.—"1. The word means to

dip. . . . 3. In the Church of England dipping is even now the primary rule. But it is not the ordinary custom. It survived far down into Queen Elizabeth's time, but seems to have died out early in the seventeenth century. It never has become obsolete. I, myself, have baptized by dipping both adults and babes.

"I ought to add that in France (unreformed) the custom of dipping became obsolete long before it was disused in England. But for this *bad example* my own opinion is that dipping would still prevail among the Anglicans.

"I wish that all Christians would restore the primitive practice," etc.

BISHOP POTTER, of New York. *Metropolitan Pulpit*, April, 1877.—"The outward act—that plunging in the Jordan—meant simply, get your bodies clean, and so it stood for that other call which rings through all of John the Baptist's preaching, 'Make your lives, so far as you can make them, white and clean.'"

DR. S. CLARKE. Quoted by *Ingham*.—"We are buried with Christ in baptism. In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water; and this manner of doing it was a very significant emblem of the dying and rising again referred to by St. Paul in the above-mentioned similitude."

DR. WALL. *History of Infant Baptism, part ii., chapter ix.*—"The offices or liturgies for public baptism in the Church of England did all along, so far as I can learn, enjoin dipping without any mention of pouring or sprinkling." *Volume I., pages 575-9.*—"One would have thought that the cold countries should have been the first that should have *changed* the custom from dipping to affusion. . . . But by history it appears that the cold climates held the custom of dipping as long as any; for England, which is one of the coldest, was one of the latest that admitted this alteration in the ordinary way. . . . The offices or liturgies for public baptism did all along, so far as I can learn, enjoin dipping without any mention of pouring or sprinkling. The *Manuale ad usum Sarum*, printed 1530, the twenty-first of Henry VIII., orders thus for the public baptisms: 'Then let the priest take the child, and, having asked the name, baptize him by dipping him in the water thrice,' etc. And John Frith, writing in the year 1533 a *Treatise of Baptism*, calls the outward part of it the plunging down into it, and lifting up again; which he often mentions, without ever mentioning pouring or sprinkling. In the Common Prayer-book printed in 1549, the second of King Edward VI., the order stands thus: 'Shall dip it in the water thrice,' etc., 'so it be discreetly and warily done, saying, N., I baptize thee,' etc. But

this order adds: 'And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words.' Afterwards the books do leave out the word *thrice*, and do say, 'Shall dip it in the water, so it be discreetly,' etc., which *alteration*, I suppose, was made in the sixth of Edward the VIth., for then there was a new edition of the book, with some light alterations. And from thence it stood unaltered as to this matter to the fourteenth of Charles II."

DR. JOHNSON. *Boswell's Life of Johnson*, volume ii., page 499.—"As to giving bread only to the laity, they [the Papists] may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience: and I think they are as well warranted to make this alteration as we are to substitute sprinkling in the room of the ancient baptism."

DR. TOWERSON. *On the Sacraments*, part iii.—"The words of Christ are, that they should baptize or dip those whom they made disciples to Him (for so, no doubt, the word *baptizein* properly signifies); and, which is more, and not without its weight, that they should baptize *into* the name of the Father, and of the Son, and of the Holy Ghost: thereby intimating such a washing as should receive the party baptized within the very body of the water which they were to baptize with." "As touch-

ing the outward and visible sign of baptism, there is no doubt it is the element of water, as is evident from the native significance of the word baptism, which signifies an immersion or dipping into some liquid thing."

DR. BENTLEY. *Remarks on a Discourse on Free Thinking, part ii., pages 56, 57.*—"Baptismous, baptisms, dippings."

DR. FEATLEY. *Clavis Mystica, page 213*, speaking of Jesus' baptism.—"This *Ichthus* or mystical Fish is taken by John in the river Jordan, and that Head before which the cherubims and seraphims, and all the principalities in heaven bow, is bowed by John on earth, and dipped under the water in the river Jordan; this the particle *eis* intimateth, *'ebaptisthē eis Jordánen*, that is, word for word, He was baptized into [the river] Jordan."

DR. CUNNINGHAM GEIKIE. *Life of Christ, page 276.*—"It was, hence, impossible to see a convert go down into a stream, travel-worn, and soiled with dust, and, after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. It was no formal rite with John."

ROBERTSON. *Sermons, Series I., page 137.*—"It was impossible to see this significant act, in which the convert went down into the water, travel-worn and soiled with dust, disappear for one moment,

and then emerge pure and fresh, without feeling the symbol answered to, and interpreted a strong craving of the human heart. It is the desire to wash away that which is past and evil."

EDERSHEIM. *Life of Christ, volume i., page 284.*—"It was as if symbolical, in the words of St. Peter (1 Pet. iii. 21), that baptism had been a flood, and he now emerged from it, . . . indicative of a new life."

DEAN STANLEY. *Nineteenth Century Magazine, volume vi., page 698.*—"The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

W. GILPIN, *Prebendary of Salisbury. Lectures on the Ch. Cat., volume ii., page 170.*—"They [the early Christians] used immersion in baptizing."

CHRYSTAL. *History of the Modes of Baptism, page 213.*—"It is evident, 1. That if we restore immersion, we only restore what has ever been our theory, so far back as the history of the Anglican Church extends. We correct only a late and not primitive practice."

CHARLES WHEATLEY, in his recent work *on the Book of Common Prayer, page 349.*—"However, except upon extraordinary occasions baptism was seldom, or perhaps never, administered for the first four centuries, but by immersion or dipping. Nor



is aspersion or sprinkling ordinarily used, to this day, in any country that was never subject to the Pope. And among those that submitted to his authority, England was the last place where it was received. Though it has never obtained, so far as to be enjoined, *dipping* having been always prescribed by the rubric."

RICHD. ADAMS, M.A., Rector of St. Thomas, Manchester. *Commentary on the Prayer-book, pages 193-4.*—"SECOND RUBRIC. *Shall dip it in the water, i. e.,* if the sponsors shall certify that it may be safely done, which in our cold climate is a very necessary precaution to take. *Cave*, in his 'Primitive Christianity,' says, that the dangers incurred by dipping infants in this cold climate is the reason why the custom has been generally disused, but this is open to doubt, inasmuch as infants are not denied the use of cold water at home, and, moreover, there is no objection to the water being tepid in the font. Laziness is much more likely to have been the cause. Dipping is undoubtedly the primitive way of baptism, though it is not essential. In England, the disuse of immersion was very gradual, and commenced as early as the ninth century, for at the Synod of Chelsea, July 27, 816 A. D., affusion is condemned as a new thing."

E. BICKERSTETH. On *Baptism, page 28.*—"I would fully admit with the Baptists the original



meaning of *bapto* being to dip, and acquiring by use a farther meaning of dyeing, or tinging, and thence gather a like conclusion as to *baptizo*." Page 44.—"Into this name [of the Trinity] we are to be baptized, wholly immersed," etc.

GRESWELL. *Harmony of the Gospels*, vol. ii., diss. xxxiv., Note.—"The proper meaning of the verb [*baptizein*] is to *dip under water*, to drown, in the sense," etc.

WHITBY. *Protestant Reconciler*, page 289.—"And, on the other hand, if, notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and his apostles, and by them was ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life, as the apostle doth clearly maintain the meaning of the rite—I say it, notwithstanding this, all our *Dissenters* do agree to *sprinkle* the baptized infant, why may they not submit as well to the significant ceremonies imposed by our church? For since it is as lawful to add unto Christ's institutions a significant ceremony as to diminish a significant ceremony which he or his apostles instituted, and use another in its stead which he never did institute, what reason can they have to do the latter, and yet refuse submission to the former? And why should not the peace and union of the church be as prevail-

ing with them to perform the one as their mercy to the infant's body to neglect the other?"

THORNDIKE. *Works, Treatise on Due Way of Composing Differences.*—"For it is evident, that neither the Scripture nor the practice of the whole church can by any means allow the sprinkling of water for baptism; though the pouring on of water, in case of necessity, be allowed."

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul, volume i., chapter xiii.*—"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from the momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this form of baptism . . . has rendered obscure to popular apprehension some very important passages of Scripture."

THOS. LEWIN. *Life and Epistles of St. Paul, volume i., page 432.*—"In baptism we are immersed to signify our death and rising again."

PROF. PLUMTRE. Quoted in *Ellicott's Commentary, on Acts 1:5.*—"Now they were told that their spirits were to be as fully baptized, *i. e.*, plunged into the power of the divine Spirit, as their bodies had been plunged into the waters of the Jordan."

MARTIN ALFORD. *Baptism as Set Forth in the Old and New Testaments*, London, 1898, chapter xvii., page 118.—“An ordinary intelligent person, backed up by these three—the language of the Bible, Greek scholarship as to the meaning of the word, and the teaching of the Church of England—can not be very far wrong with such a threefold authority on his side, in saying that baptize means to dip, to immerse, to put into and under water, whatever modern custom may say or do. Then, as to the ordinance of baptism, its distinctive meaning comes out in the very act that takes place during its application; going into water as a death to the old nature, and rising again out of the water as a new life in Christ Jesus. And this baptizing, this immersion in the water, has degenerated in most cases, into a mere sprinkling water on the face. The outward act is still professed to be administered, but shorn of its distinctive feature; no wonder the true meaning is partly lost sight of, and not properly understood. And do not this sprinkling and infant baptism in a measure go together?” [Note.—They certainly do go together as this English clergyman suggests.]

WEEMSE. *Exposition of the Laws of Moses*, book i., chapter xlv.—“When they [the primitive Christians] were baptized, they went down into the water, and were baptized all over the body.”

TYNDALE, the great reformer. *Doctrinal Treatises*, page 277, shows the state of public thought in England just before the Reformation.—“Behold how narrowly the people look on the ceremony. If aught be left out, or if the child be not altogether dipped in the water, or if, because the child is sick, the priest dare not plunge him into the water, but pour water on his head, how tremble they! how quake they! ‘How say ye, Sir John [the priests were styled *sir*],’ say they, ‘is the child christened enough? Hath it its full christendom?’ They believe verily that the child is not christened.” *Obedience of a Christian Man*, edition of 1571, page 143.—“The plunging into the water signifieth that we die and are buried with Christ, as concerning the olde life of sinne, which is Adam: and the pulling out again signifieth that we rise again with Christ in a newe life.”

JOHN FRYTH, the learned English reformer. *Works*, page 91.—“The signe in baptisme is the plungyng downe in the material water and lifyng up agyne, by the which as by an outward badge, we are knowen to be of the number of them which professe Christ to be theyr Redemer and Saviour.”

SELDEN, one of the most learned men of his times. *Works*, volume vi., col. 2008.—“In England of late years I ever thought the parson baptized his own fingers, rather than the child.”

G. BIRD. *On the Anglican Church*, page 69.—“It can scarcely be disputed that the immersion of adults is the only form of baptism of which we find any traces in the Scriptures.”

JOSEPH MEDE, writing about the beginning of the seventeenth century. *Works*, page 63, *Discourse on Titus iii.* 5.—“I add, because, perhaps, some men’s fancies are corrupted therewith, that there was no such thing as sprinkling, or *rantizmos*, used in baptism in the apostles’ time, nor many ages after them.”

ERASMUS, the great scholar, quoted in *Wall’s History of Infant Baptism*, part ii., chapter ix., says of the English Church during the Reformation period.—“With us (the Dutch) they have the water poured on them (*perfunduntur*); in England they are dipped.”

ROBINSON’S *History of Baptism*, page 525, says of the English Church.—“Immersion, in the Church of Rome, stood by law established until the latter end of the eighth century. Then pouring was tolerated in cases of necessity. In this country, sprinkling was never declared valid, ordinary baptism, till the Assembly of Divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so. Prince Arthur, eldest son of Henry the Eighth; Prince (afterwards King) Edward the Sixth, and Princess (afterwards Queen) Elizabeth, were all baptized by immersion.”

ENCYCLOPEDIA BRITANNICA.—“What principally tended to confirm the practice of sprinkling or affusion was that several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva and other places baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an authority as Calvin.”

ENCYCLOPEDIA PERTHENSIS.—“The custom of sprinkling children, instead of dipping them in the font, which at first was allowed in the case of weakness or sickness of the infant, has so far prevailed that immersion is quite excluded. What principally tended to confirm the practice of affusion or sprinkling, was that several of the Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva and some other places baptism was adminis-

tered by sprinkling, they thought that they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font."

PENNY CYCLOPEDIA.—"It was the practice of the English church from the beginning to immerse the whole body. Tyndale, writing at the eve of the Reformation, speaks of it as a general practice, and says that the exceptions were in cases of sickness, when the water was only poured on the head of the infant. Dr. John Jones, writing in 1579, notices the fact that some of the old priests of that time were accustomed to dip the child very zealously to the bottom of the font. A few years later the practice was giving way, and the custom of sprinkling only becoming general."

THE CHURCH [of England] CYCLOPEDIA.—"As regards *sprinkling* [in the Church of England], though it may be regarded as valid, yet it is irregular, there being no authority for its use. The rubric in the office of the American Prayer-book orders that the minister taking the child, 'shall *dip* it in the water discreetly, or shall pour water upon it.' In the English office there are two rubrics, the first ordering dipping in the water discreetly and

warily, 'provided that the sponsors shall certify that the child may well endure it.' Another adds, 'but if they certify that the child is weak, it shall suffice to pour water upon it.' The same direction is given for the baptism of adults."

For many other testimonials from members of the Church of England, called in America the Episcopal Church, see under WHAT SEVENTY FAMOUS COMMENTATORS SAY, also WHAT THE GREAT THEOLOGIAN SAY. See also WHAT THE HISTORIES AND HISTORIANS SAY, for more about the Church of England.



## XX.

### WHAT THE METHODISTS SAY.

ORIGINAL DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, *adopted in 1784*.—"Section 5—Baptism. *Question 45*. Is there any direction to be given regarding the administration of baptism? *Answer*. Let every adult person, and the parents of every child to be baptized, have the choice either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly. *Question 46*. What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant baptism? *Answer*. Remove their scruples by argument if you can; if not, the office may be performed by immersion or sprinkling, as the person desires." In 1786 the words "or pouring" were added to "immersion or sprinkling" in the answer to *Question 45*. In 1789 the words, "and let the elder or deacon conduct himself accordingly," were stricken out. (See original Disciplines, or Sherman's "History of the Revisions of the Discipline of the M. E. Church," on Section 5.)

ORIGINAL RITUAL OF THE METHODIST CHURCH,

*adopted in 1784, Order of Baptism.*—"O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him. Amen. Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen." In 1864 the clause, "grant that the old Adam in this child may be so buried that the new man may be raised up in him," was stricken out. Further on, the original ritual, adopted in 1784, directed, "Then the minister shall take the child into his hands, and say to the friends of the child, Name this child, And then, naming it after them, he shall dip it in water, or sprinkle it therewith, saying: N., I baptize," etc. In 1786 this was changed so as to read, "shall dip him in water or pour water upon him, or sprinkle him therewith, saying:" etc. In the ORDER OF BAPTISM FOR ADULTS, in the original Ritual of 1784, were these directions: "Then shall the minister take each person by the right hand, and placing him conveniently by the font according to his discretion, shall ask the name, and then shall dip him in the water or pour water upon him, saying:" etc. In 1786 this was changed so as to read, "shall dip him in the water or pour water upon him, or sprinkle him therewith, saying:" etc. In 1792 the words, "shall dip him in water," were stricken out, and the directions were altered so as to read "shall sprinkle or pour water

upon him (or if he shall desire it, shall immerse him in water), saying:" etc. In 1864 the whole article was revised so as to read: "Then shall the minister ask the name of each person to be baptized, and shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water), saying:" etc. (See the original rituals or Sherman's "History of the Revisions of the Discipline of the Methodist Episcopal Church.")

THE MOULD OF DOCTRINE, by J. B. Thomas, D.D. (Baptist), *pages* 155, 156.—"The American Methodist Episcopal Church, formally organized in 1784, in its original *Discipline* provides for 'the choice either of immersion or sprinkling' (to which is added in 1876 'or pouring'). Persons baptized in infancy, and having now scruples, are, if they persist after the argument, to be baptized 'by immersion or sprinkling,' as they desire. This 'Anabaptist' heresy lingered in the *Discipline* until 1868. The ritual order of baptism abridged from that of the English Church, originally required the minister, taking the child into his hands, 'to dip it in water or sprinkle it therewith'—in the midst of which was inserted in 1786 'or pour water upon it'—and finally, in 1792, the whole clause was erased, and in its stead inserted 'sprinkle or pour water upon it, or if desired, immerse it in water.' In the original formulary are retained, from the English, allusion

to the case of Noah and of Israel led through the sea, as 'figuring this holy baptism'—to the baptism of Jesus 'in the river Jordan'—to the burial of the 'old Adam' and the raising up of the 'new man in him'—to 'spiritual regeneration' and the 'resurrection from the dead'—all of which have successively, but with singular uniformity, been singled out for expurgation." *Page 99.*—"The Methodist *Discipline*, for instance, still solemnly cites that traditional warrant for infant baptism, 'Except a man be born of water,' etc., and then as solemnly provides a teaspoonful of water out of which the child is to be 'born.'"

JOHN WESLEY. *Journal, Feb. 21, 1736.*—"Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that very hour." *Journal, May 5, 1736.*—"I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, neither Mr. P. nor I will consent to its being dipped. I answered, if you certify that your child is weak, it will suffice (the rubric says) to pour water upon it. She replied: 'Nay, the child is not weak, but I am resolved that it shall not be dipped.' This argument I could not refute, so I went home and the child was baptized by another person." For refusing to sprinkle or pour

this child, among other things, Wesley was tried and found guilty by the grand jury and was expelled from Georgia (see his journal entry for September, 1737). *Wesley's Notes on the New Testament, on Rom. 6:4*.—"VERSE 4. *We are buried with him*—Alluding to the ancient manner of baptizing by immersion."

ADAM CLARKE, D.D., LL.D.—(See under WHAT SEVENTY FAMOUS COMMENTATORS SAY, his references to immersion as the early mode of baptism.)

JOSEPH BENSON.—(See under WHAT SEVENTY FAMOUS COMMENTATORS SAY, the opinion of this early Methodist writer.)

GEORGE WHITEFIELD (Calvinistic Methodist), the famous evangelist, *Sermons*, preaching from *Rom. 6:3, 4*.—"It is certain that in the words of our text (*Rom. vi. 3. 4*) there is an allusion to the manner of baptism, which was by immersion."

CHARLES W. BENNETT, D.D., *Christian Archæology* (edited by Geo. R. Crooks, D.D., and Bishop Hurst), *pages 396, 397*.—"The customary mode was used by the apostles in the baptism of the first converts. They were familiar with the baptism of John's disciples and of the Jewish proselytes. This was ordinarily by dipping or immersion. This is indicated not only by the general signification of the words used in describing the rite, but the earliest testimony of the documents which have been pre-

served gives preference to this mode. . . . The terms of Scripture describing the rite, most of the figures used by the writers of the New Testament to indicate its significance (Rom. vi. 4; Col. ii. 12, *et al.*), the explanations of the Apostolic Constitutions, the comments of the foremost Christian Fathers for the first six centuries, and the express instructions of ecclesiastical councils, indicate that immersion was the more usual mode of baptism."

See also WHEDON'S COMMENTARY under WHAT SEVENTY COMMENTATORS SAY.

## XXI.

### WHAT THE PRESBYTERIANS SAY.

DR. LIGHTFOOT, who presided over the Westminster Assembly which arranged the Presbyterian standards of faith, informs us that a change of *one* vote in the Westminster Assembly would have made immersion, rather than pouring, the rule of the Presbyterian Church. In his *WORKS*, *volume 13*, *page 299*, he says:—"Then we fell upon the work of the day, which was about baptizing of 'the child, whether to dip him or to sprinkle.' And this proposition, 'It is lawful and sufficient to besprinkle the child,' had been canvassed before our adjourning, and was ready now to vote; but I spoke against it. Whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. And here fell we upon a large and long discourse, whether dipping were essential, or used in the first institution or in the Jews' custom. Mr. Coleman went about, in a large discourse, to prove *tbilh* to be dipping overhead. Which I answered at large. After a long dispute, it was last put to the question, whether the Directory should run thus,

'The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child;' and it was voted so indifferently, that we were glad to count names twice; for so many were so unwilling to have dipping excluded, that the votes came to an equality within one; for the one side was twenty-four, and the other twenty-five; the twenty-four for the reserving of dipping, and the twenty-five against it; and there grew a great heat upon it, and when we had done all, we concluded upon nothing in it, but the business was recommended."

*August 8th.* But as to the dispute itself about dipping, it was thought safe and most fit to let it alone, and to express it thus in our Directory: 'He is to baptize the child with water, which for the manner of doing it is not only lawful but also sufficient, and most expedient to be by pouring or sprinkling of water on the face of the child, without any other ceremony.' But this lost a great deal of time about the wording of it."

EDINBURGH ENCYCLOPÆDIA, edited by the learned SIR DAVID BREWSTER, M.A., LL.D., etc., etc., article BAPTISM.—"In this country (Scotland), however, sprinkling was never practiced in ordinary cases before the Reformation. From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized by the established



church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling and twenty-four voted for immersion; and even that small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly."

The WESTMINSTER CONFESSION OF FAITH, the present standard of faith of the Presbyterian Church. ON BAPTISM.—"Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person." [*Note.*—This certainly gives immersion the preference, and any Presbyterian has a right to claim it.]

WESTMINSTER SHORTER CATECHISM. ON BAPTISM.—"What is baptism? Baptism is a sacrament, wherein the *washing* with water, in the name of the Father," etc. [*Note.*—Is sprinkling or pouring a few drops of water on the forehead a "*washing*" in either a real or a figurative sense?]

WESTMINSTER ASSEMBLY OF DIVINES. *Annotations.* On Rom. 6:4.—" 'Buried with him by baptism' (see Col. 2:12). In this phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and as it were to bury them under the water for awhile, and then to draw them out of it, and lift them up, to repre-

sent the burial of our old man, and our resurrection to newness of life." [Note.—There are very strong assertions coming from the body of ministers who formulated the Presbyterian standards of faith.]

PRESBYTERIAN REVIEW. *Volume I., page 531.*—“We can not but regret, therefore, that Mr. Ewing should have been guilty of so many gross and glaring blunders in his endeavor to make out a case in favor of sprinkling. . . . We have rarely met, for example, with a more weak and fanciful piece of reasoning than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion in the expression, ‘buried with him in baptism.’ This point ought to be frankly admitted, and, indeed, can not be denied with any show of reason.”

CALVIN. *Institutes, chapter xv., § 19.*—“It is certain that immersion was the practice of the ancient church.”

BEZA, the great reformer. *Letter 2 to T. T.*—“Christ commanded us to be baptized; by which word it is certain immersion is signified.”

TURRETINE. Quoted in *Ingham's Handbook on Baptism.*—“Immersion was used in former times and in warm climates. But now, especially in cold countries, when the church began to extend itself toward the north, plunging was changed into sprinkling, and aspersion only is used.”

SALMASIUS. *Apud Witsium Æcon. Fœd., book iv., chapter xvi., § 13.*—"The ancients did not baptize otherwise than by immersion, either once or thrice, except clinics, or persons confined to their beds, who were baptized in a manner of which they were capable; not in the entire laver, as those who plunge the head under water; but the whole body had water poured upon it. (*Cypr. iv., Epis. 7.*) Thus Novatus, when sick, received baptism, being *perechutheis*, poured around, not *baptistheis*, baptized."

WALÆUS. *Enchiridium, page 425.*—"The external form of baptism is immersion into water, in the name of the Father, of the Son and of the Holy Spirit."

CLAUDE, the famous French Presbyterian scholar. *Essay on the Composition of Sermons, volume i., page 272.*—"In His baptism He (Jesus) is plunged into water."

CHAMIERUS. *Catholic Panstratia, tome iv., b. v., c. ii., § 6.*—"Immersion of the whole body was used from the beginning, which expresses the force of the word *baptize*; whence John baptized in a river. It was afterwards changed into sprinkling, though it is uncertain when or by whom it commenced."

ALTMANN, a famous European Presbyterian scholar of the eighteenth century. *Meletamata Philologico, tome iii., Exerc. in 1 Cor. xv. 29, § 8.*

—"In the primitive church, persons to be baptized were not sprinkled, but entirely immersed in water; which was performed according to the example of John the Baptist. Hence all these allusions: seeing, by immersion, they plainly signified a burial; by the following emersion out of water, a resurrection; and agreeably to these ideas are these passages of Scripture to be explained which refer to this rite (see Rom. vi. 3-5; Col. ii. 12, and Gal. iii. 27)."

A. PIRIE. *On Baptism*, page 16.—"Besides, as baptism in Greek signifies also immersion or dipping, which is the most full and perfect application of water or any liquid to the body or thing dipped."

POLLOCK, the great poet and scholar, in his words concerning some who defended slavery, clearly shows that immersion was practiced in his time. He says:

"Of Christian parentage descended too,  
And dipped in the baptismal font as sign  
Of dedication to the Prince who bowed  
To death, to set the sin-bound prisoner free."

DAILLE. *Right Use of the Fathers*, book ii., page 148.—"It was a custom heretofore in the ancient church to plunge those they baptized over head and ears in water."

RICHARD BAXTER, the famous English non-conformist and scholar. *Dispu. of Right to Sac. Plain Scrip. Proof*, page 134.—"It is commonly

confessed by us to the Anabaptists, as our commentators declare, that in the apostles' time the baptized were dipped over head in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expounded in the fore-cited texts of Col. and Rom. And though (as before said) we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it." "For my own part, I may say as Mr. Blake, that I never saw a child *sprinkled*; but all that I have seen baptized had water *poured* on them, and so were washed."

DR. DODDRIDGE, the famous commentator. *Lecture* 202.—"The most considerable argument in favor of immersion is that it was practiced in the primitive ages. Several texts in the New Testament plainly declare this: Matt. iii. 6, 16; John iii. 23; Acts viii. 36-39. And it appears by the Fathers that this was at least generally retained till clinic baptism, *i. e.*, a baptism of the sick in their beds, took place."

DR. MCCRIE. On *Baptism*, page 32.—"We do not hold that the word baptize signifies to pour or sprinkle. This was never our opinion."

DR. GEO. CAMPBELL, the great Scotch scholar, one of the foremost philologists and critics of his day. *On the Gospels, volume ii., page 23.*—"I should think the word 'immersion' (which though of Latin origin is an English noun) a better English name than baptism were we now at liberty to make choice."

DR. CHALMERS, one of the most famous scholars of modern times. *Lectures on Romans, On Rom. vi. 4.*—"The original meaning of the word baptism is immersion; and though we regard it a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water."

PHILIP SCHAFF, D.D., LL.D. *Teaching of the Twelve, page 51.*—"The question now arises, when and how came the mode of pouring and sprinkling to take the place of immersion and emersion, as a rule. The *change* was gradual and confined to the Western churches. The Roman Church, as we have seen, backed by the authority of Thomas Aquinas, 'the Angelic Doctor,' took the lead in the thirteenth century, yet so as to retain in her rituals the form of immersion as the older and better mode. The practice prevailed over theory, and the exception became the rule." *Pages 55, 56.*—"The baptism of

Christ in the river of Jordan, and the illustrations of baptism used in the New Testament, are all in favor of immersion rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German. *Nothing can be gained by unnatural exegesis. The aggressiveness of the Baptists has driven Pedobaptists to the opposite extreme.*"

The author of "IMMERSION," *J. T. Christian, in chapter xxvii.*, says:—"I have at hand a fresh and new statement of the case. The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practice immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: 'I found that all churches in Greece—the Presbyterians included—are compelled to immerse the candidates for baptism, for, as one of the professors remarked, "the commonest day laborer understands nothing else for *baptizo* but immersion." Some Greeks who have made fortunes in other countries have built and equipped some fine schools and colleges, as well as museums, etc. The university has three thousand students, of whom twelve hundred are preparing to be doctors and lawyers. I visited the university and asked the professor what *baptizo* meant, and he said: "It has but one meaning—to submerge, to immerse. Why do you ask?"'

"In a reply to an editorial in the *Christian Observer*, of Louisville, Ky., Dr. Powell writes to the *Western Recorder*, Jan. 8, 1891, as follows: 'I asked Bro. Sakellarios, who has charge of the Baptist Church in Athens, if the Greek word could mean anything but immersion, and he said "No." To my inquiry how the Presbyterians managed this question, he replied: "Very easily—by having a baptistery made, in which they immerse infants just as the Greek priests do." Said he: "Once they sprinkled some children, and it created such a scandal that it came to near breaking up the church, and they were compelled to have a small baptistery made." Adult Greeks are received into the Presbyterian Church on the baptism which they received in the Greek Church. In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practiced.'"

A few years ago the learned Rev. D. S. SCHAFF, D.D., of Western Theological Seminary, at a meeting of the Pittsburg Presbytery, which was regarded as the leading presbytery, reporting for a committee of which he was chairman, proposed the elimination of the words "sprinkling" and "pouring" from the Presbyterian standards, and the substitution of the word "baptize." He pointed out that the word "baptize" was from the Greek, meaning "to put under." The proposition was voted down.



## XXII.

### WHAT THE QUAKERS SAY.

ROBERT BARCLAY. *Apology, proposition xii., § 10.*—"Baptizo signifies *immergo*; that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by John and the primitive Christians who used it. Whereas our adversaries, for the most part, only *sprinkle* a little water on the forehead, which doth not at all answer to the word baptism."

J. GRATTON. *Life of John Gratton, page 231.*—"John did baptize into water; and it was a baptism, a real dipping, or plunging into water, and so a real baptism was John's."

T. ELLWOOD. *Sacred History of the New Testament, part ii., page 307.*—"They (that is, the apostles at the feast of Pentecost) were now baptized with the Holy Ghost indeed; and that in the strict and proper sense of the word *baptize*; which signifies to dip, plunge, or put under."

J. PHIPPS. *Dissertations on Baptism and Communion, pages 25, 30,* says that the baptism of the Holy Spirit is "effected by spiritual immersion. . . .

The practice of *sprinkling* infants under the name of *baptism*, hath neither precept nor precedent in the New Testament."

WM. PENN. *Defence of Gospel Truths*, pages 82, 83.—"I can not see why the bishop should assume the power of unchristianing us for not practising of that which he himself practises so unscripturally, and that according to the sentiments of a considerable part of Christendom; having not one text of Scripture to prove that *sprinkling in the face* was the water baptism, in the first times."

GEO. WHITEHEAD. *Truth Presented*, chapter ix., page 116.—"*Baptizo* is to *baptize*; to *plunge* under water; to *overwhelm*. Wherefore I would not have these men offended at the word *rhantism*, it being as much English as the word *baptism*."

A. PURVER. *Note on 1 Cor. 15: 29*.—"Baptized is but a Greek word used in English, and signifying plunged."

T. LAWSON. *Baptism*, pages 7, 75, 117.—"John the Baptist, that is, John the dipper, so called because he was authorized to baptize in water. . . . Such as *rhantize* or *sprinkle* infants have no command from Christ, nor example among the apostles, nor the first primitive Christians, for so doing. . . . See the author of *rhantism*, that is, *sprinkling*; not Christ, nor the apostles, but Cyprian; not in the days of Christ, but some two hundred and thirty years

after." Pages 117-119.—"The ceremony of John's ministration, according to divine institution, was by dipping, plunging, or overwhelming their bodies in water; as Scapula and Stephens, two great masters in the Greek tongue, testify; as also Grotius, Pasor, Vossius, Minceus, Leigh, Casaubon, Bucer, Bullinger, Zanchy, Spanheimus, Rogers, Taylor, Hammond, Calvin, Piscator, Aquinas, Scotus. . . . It is as proper to call sprinkling *rhantism*, as to call dipping baptism. This linguists can not be ignorant of, that dipping and sprinkling are expressed by several words, both in Latin, Greek and Hebrew. It is very evident that if sprinkling had been of divine institution, the Greeks had their *rhantismos*; but as dipping was the institution, they used *baptismos*; and so maintained the propriety of the language. . . . To sprinkle young or old, and call it baptism, is very incongruous; yea, as improper as to call a horse a cow; for baptism signifies dipping."

## XXIII.

### MISCELLANEOUS.

SMITH'S LATIN-ENGLISH DICTIONARY.—“*baptizo*, βαπτίζω, *to dip, to baptize*: Ecclesiastical.”

LEXICON GRÆCO-LATIUM, Parisiis, apud Collegium Sorbonæ, 1530.—“βαπτίζω, *immergo*.” [Greek-Latin Lexicon. Paris. At the College of the Sorbone, 1530.—“*baptizo*, I immerse.”]

LEXICON GRÆCO-LATIUM, Nequis alius decennium hunc librum talē impune imprimat, aut alibi impressum nēdat: Senatus Veneti decreto cantum est. 1524.—“βαπτίζω, *mergo*.” [Greek-Latin Lexicon. The Senate of Venice decrees that no one shall print a similar book to this nor make another impression. 1524.—“*baptizō*, I immerse.”]

LEXICON GRÆCUM, Hagena, 1522 (Copy in the British Museum).—“βαπτίζω, *mergo*.” [Greek Lexicon, Hagenau, 1522.—“*baptizō*, I immerse.”]

LEXICON GRÆCO-LATIUM. Venitiis (old), in British Museum.—“βαπτίζω, *mergo*.” [Greek-Latin Lexicon. Venice.—“*baptizō*, immerse.”]

W. YOUNG'S LATIN-ENGLISH DICTIONARY.—“*Baptizo*; to dip all over, to wash, to baptize.”

PROMPTUARIUM GRÆCUM. Amstelodami, 1652.  
—“Βαπτίζειν, intingo.” [Greek Promptuarium, Amsterdam, 1652.—“*baptizein*, I dip into.”]

DU FRESNE. *Latin Glossary*.—“CLINICI. . . . From the custom of baptizing by pouring or sprinkling the sick, who could not be immersed (which is properly baptism), was introduced the custom which now prevails in the Western church.”

FORCELLINI. *Latin Lexicon* (11 tomes).—“Βαπτίζω, proprie est immergo, intingo.” [English. —“*Baptizo*. Properly it is I immerge, I dip into.”]

FACCOLATI. *Latin Lexicon* (4 tomes).—“Βαπτίζω, mergo, abluo.” [English.—“*baptizo*, I immerse, I wash off.”]

LASCARIDE'S *English-Greek Lexicon*.—“Dip (in) βαπτω, βαπτίζω, δυνω, 'εμβαπτω.” [English.—“Dip (in) *baptō*, *baptizō*, *duō*, *embaptō*.”]

YONGE'S ENGLISH-GREEK LEXICON.—“To baptize, βαπτίζω (*baptizō*), N. T., used also in classical authors for 'to dip,' etc.”

FRÄDERSDORFF. *English-Greek Lexicon*.—“Dip, verb, (transitive) βαπτειν, 'εμβάπτειν, 'εμβαπτίζειν.” “Plunge, verb (transitive) βαπτειν, βάπτίζειν, δύειν.” “Immersion, βαπτισμος,” etc. (English.—“Dip, verb (transitive) *baptein*, *embáptein*, *embaptizein*.” “Plunge, verb (transitive) *baptein*, *baptizein*, *duein*.” “Immersion, *baptismos*,” etc.)

WILLIAMS' *English and Sanskrit Dictionary*.—

“To baptize, *verb, active*, Majj.” Benfey. Sanskrit-English Dictionary.—“Majj 1. To dive. 2. To bathe. 3. To sink.”

TROMMIUS. *Greek Concordance*.—“*Baptizō*, to baptize; to immerse, to dip.”

MODERN GREEK PAPERS, quoted in *J. T. Christian's "Immersion," chapter xxiv*. The MINERVA, an Athenian newspaper, explaining the manufacture of gun-cotton, says:—“Common cotton, well cleansed, is taken, which, being immersed (*baptizemnou*) for about half a minute in strong nitric acid,” etc. The AGE, another Athenian newspaper, says:—“The Papists verily believe that they are saved by *sprinkling* (*rantizomenoi*), and not by being baptized (*baptizomenoi*).”

THE PERSIAN VERSION OF JOHN 3:23 (see *Malan's Gospel of John in the Eleven Oldest Versions*) says:—“And John did also baptize in the fountain of Yon [*Ænon* means fountain of Non or Yon], which is in the border of Salim, and because there was much water in it, people were baptized there.” The still more ancient Gothic version translates John 3:23 thus:—“*waters many* were there: they came therefore and were baptized.”

THE MEMPHITIC, THE ANGLO-SAXON, AND THE PERSIAN VERSIONS OF JOHN 1:26 (and other similar passages), “I baptize with water,” use a preposition that clearly means *in*, and not *with*, water. The

Memphitic and Anglo-Saxon use a preposition for “*with* the Holy Ghost” which means *in*, and not *with*, the Holy Spirit. (See *Malan’s Gospel of John in the Eleven Oldest Versions.*)

MALAN. *Gospel of John Translated from the Eleven Oldest Versions, Note on John 1:25.*—“The English term ‘baptize’ does not convey the meaning which the Greek did to those who said or heard it. *Baptizō* is a common term, but ‘baptize’ is a special one, and shows that such terms as ‘to baptize,’ ‘bishop,’ ‘priest,’ ‘deacon,’ etc., lose much in force and meaning by not being translated, but only as it were transcribed. Thus *baptizō* means ‘to dip, to wash;’ it is rendered in Syriac, *amad* ‘to stand’ (in the water), ‘to wash,’ ‘to plunge’ or ‘dip’ (see Asseman, *Bib. Or.*, vol. iii., p. 2, p. 251 *sq.*); in Memphitic, *oms*; Sahidic, *oms*, ‘to plunge,’ ‘to immerse;’ in Ethiopic, *tamaka*, ‘to be immersed;’ in Armenian, *mogredil*, ‘to wash or purify the body;’ [here is given the Georgian word for baptize, which means ‘to enlighten,’ with a few examples of baptism spoken of as an enlightenment by the early Fathers]. The Arabic renders *baptizein* like the Syriac, from which the term was borrowed, by *amad* ‘to stand’ (in the water); in Persian of the Polyglot *shustan*, ‘to wash;’ in Gothic, *daupjan*, ‘to dip,’ ‘immerse;’ in Anglo-Saxon, *fullan*, ‘to wash clean,’ whence ‘fuller;’ in Slavonic, *krestiti*, ‘to sign with the cross.’”

In the BOOK OF ADAM (ancient Syriac), the following are given as the words of John the Baptist. —“I have been by the banks of the Jordan forty-two years, and I plunge souls in water,” etc. (See *Malan. Gospel of John Translated from the Eleven Oldest Versions, Note on John 1:28.*)

THE ANCIENT GOTHIC VERSION OF ULFILAS (bishop of the Meso-Goths), made in the fourth century, renders *baptizo* by the Teutonic word *daupjan* (pronounced *dowpyan*), which means to dip. (Matt. 3:11 is rendered thus, “I indeed dip you in water (*daupja* in vatin).” Mark 1:8 is rendered, “I dip you in water,” and Mark 1:9, “and was dipped by John in Jordan.” This is the most ancient Teutonic version extant.

THE OLDEST LOWER-SAXON BIBLE (1470-80) translates the word *baptizo* by the word *doepen*, to dip. Matt. 3:11 is rendered, “And I indeed dip you in water (*dope uw in den water*),” not “with water” as in our version.

THE AUGSBURG GERMAN BIBLE (1473-5) renders *baptizo* by the German word *tauffen* (to dip). John 1:33 is, “He sent me to dip in water” (*tauffen in wasser*).

MEDINGER. *Etymological and Comparative Dictionary of the Teuto-Gothic Languages*, under the root “TIEF, deep,” gives the family thus: “Dippen, to immerse, to sink, to plunge. Anglo-Saxon dip-



pan, dyphan, *to plunge, to baptize*; dyfan, dufian, ge-dufian, *to plunge*. English to dip, to dive. Dutch doopen. Swedish doepa. Danish dyppe. Italian tuffare." Under the same root (Tief), he gives the family: "Taufen, *to baptize*. Anglo-Saxon dyppan, dippan, depān, daufan. Swedish doepa. Danish doebe. Dutch doopen. Old German doufan. Old Gothic daupian, *to plunge, to bathe*."

EBRARD AND MAAS, in their great *Synonymik of the German language*, say concerning *Taufen*, the German word for baptize (see the German Bible):—"After *Taufen* was limited to this ecclesiastical signification [of baptism], it was no longer used for *Tauchen* (dip), and can still less be used for it now that *Taufen* (baptism) is no longer performed by *Eintauchen* (immersion)."

RITUAL OF THE ABYSSINIAN CHURCH. Latin translation made from the Ethiopic in 1549 by Peter Abbot of the Abyssinian Church.—"Sacerdos autem eos suscipit et ter *mergit*, dicens: *Ego baptizato te*, etc."

MONTHLY REVIEW, No. lxx., page 396.—"The word baptize doth certainly signify immersion—absolute and total immersion, in Josephus and other Greek writers." "Hitherto the anti-Pædobaptists seem to have had the best of the argument on the mode of administering the ordinance. The most explicit authorities are on their side. Their oppo-

nents have chiefly availed themselves of inference, analogy, and doubtful construction."

QUARTERLY REVIEW, *June*, 1854.—"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and for at least four centuries any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Greek Church still rigidly adheres, and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid."

EDINBURGH REVIEW, *volume* 138, *page* 49.—"In extending the application of the rite to children, the water-dreading Italians have allowed the symbol of aspersion to replace the original practice; although the use of the element necessary for the total bath, but not necessary for a partial ablution, is retained. In the Greek Church the original total immersion is still applied to infants, to the great furtherance of the survivorship of the strongest."

THE SUNDAY SCHOOL TIMES. In 1889, Dr. Maclaren, the famous English preacher and scholar, in his exposition of the Sunday-school lessons in the *Sunday School Times*, said that Jesus was immersed. Many readers wrote to the scholarly editor, Dr. Trumbull, protesting against this. Dr. Trumbull

replied in the *Sunday School Times* of Aug. 6, 1889, as follows:—"Most Christian scholars of every denomination are agreed in finding the primitive meaning of the word *baptizo* to be 'to dip,' or 'to immerse.' The sweep of scholarship in and out of the Baptist church is in favor of immersion as a principal meaning of the word baptize. A very large portion of the scholars of the world agree with Dr. Maclaren that immersion was the mode of John's baptism."

MARK 7:4 is a passage much relied on by some to prove that *baptizo* does not mean immersion (see WHAT SUBSTITUTE WORDS SAY). *Baptizo* is translated *immerse* where it occurs in this passage, in Rotherham's famous translation, and the leading scholars favor this translation. Dr. Geo. Campbell, the celebrated Scotch (Presbyterian) philologist and scholar, translates the passage thus: "For the Pharisees . . . eat not until they have washed their hands by pouring a little water upon them; and if they be come from the market by dipping them." Lightfoot, Kitto, Meyer, Olshausen, Wetstein, DeWette, Beza, Grotius, Fritzsche, Ripley and Kunoel, all claim that *baptizo* means *immerse* in this passage. Some of them hold that it refers to the immersion of the entire body, and the others, except Olshausen, hold that it refers to a ceremonial immersion of the hands. Olshausen refers it to the immersion of the

provisions brought from the market, and Kunoel thinks this probable. H. A. W. Meyer, the great critic, in his *Manual on the Gospels of Mark and Luke*, Note on Mark 7:4, says:—"The expression in Mark 7:4 (*eam mē baptizontai*) is not to be understood of the *washing of the hands* (as interpreted by Lightfoot and Wetstein), but of the *immersing* which the word always means in the Classics and in the New Testament; that is, here, according to the context, *the taking of a bath*. So likewise Luke 11:38. Having come from the market, where among a crowd of men they might have come in contact with unclean persons, they eat not without having first bathed themselves. The representation proceeds after the manner of a climax; before eating they *always* observe the washing of hands, but [employ] the *bath* when they come *from the market* and wish to take food." Ripley says:—"It is no part of my object here to determine whether *baptisōntai* relates to the persons spoken of, or, as Olshausen and others suppose, to provisions which had been purchased in the market; nor even whether it relates to the entire body or only the hands. This is wholly unnecessary, so far as the meaning of the word is concerned; since, in either case, the difference between this word and *nīptesthai* is perfectly obvious." The *baptizo* of the fourth verse can not mean the same as the wash

(*niptesthai*) of the third verse, for this would clearly be tautology.

ACTS 22:16 has been regarded as favorable to sprinkling or pouring because Paul was told to *arise* and be baptized, and wash away his sins (in a figurative sense, no doubt), calling on the name of the Lord. The word *arise* does not mean a standing up to remain in that position, but an arising for the purpose of going somewhere or doing something, as the reader will see by consulting any reliable lexicon. The word for wash is not *nipto*, the word for a partial washing, such as a washing of hands or face, but *louō*, which is used for a washing of the entire body, as can be seen clearly in any reliable lexicon, or in John 13:10, where we are told that the person who is washed, or bathed, all over (*louō*, i. e., *léloumenos*) needs, after this copious use of water, only to wash (*nipto*, i. e., *nipsasthai*) his feet and is then clean every whit. Acts 22:16 clearly favors immersion. Literally it means: "Arise and be immersed, bathing away thy sins (in a figurative sense), calling on the name of the Lord (*i. e.*, in a prayerful spirit)."

DR. CHEYNE AND SIR J. FLOYER have made remarks worth the attention of those who regard immersion in cold water as injurious. DR. CHEYNE, *Essay on Health*, page 100, says: "I can not forbear recommending cold-bathing, and I cannot account

why it should ever come into such disuse, especially among Christians, when commanded by the greatest lawgiver that ever was, under the direction of God's Holy Spirit, to His chosen people, and perpetuated to us in the immersion at baptism, by the same Spirit; who, with infinite wisdom in this, as in everything else that regards the temporal and eternal felicity of His creatures, combines their duty with their happiness." SIR JOHN FLOYER, *History of Cold Bathing*, page 11.—"It must be accounted an unreasonable nicety in the present age to scruple either immersion or cold-bathing as dangerous practices. We must always acknowledge that He that made our bodies would never command any practice prejudicial to our health; but, on the contrary, He best knows what will be most for the preservation of our health, and frequently takes care of our bodies and souls in the same command."

Acts 2:41 has been urged as an objection to immersion, on the ground that three thousand souls could not have been immersed in one day. There is an old saying that "a drowning man will catch at a straw," and as there is not a shadow of reason for the practice of pouring or sprinkling, no wonder that the supporters of these Romish practices try to make much of such trivial excuses as the one just referred to. As a matter of fact, it does not require any longer to immerse people than to sprinkle them,

in a decent and orderly manner. Again, allowing a minute for the immersion of each person, fifty administrators could immerse the three thousand in a single hour, and yet it does not require half a minute to immerse a person decently, and there may have been one hundred and twenty administrators on the Day of Pentecost. That there would be no difficulty in finding water to immerse them in is plain from the Bible accounts of the great public pools in Jerusalem, Siloam, Bethesda, etc., and also from other accounts of the numerous bathing-places for ceremonial washings, and from what modern exploration is revealing concerning the ancient water supplies, reservoirs and aqueducts of that city. Again, the Scriptures do not state that they were all baptized the same day, although this is quite probable. *Cave*, in his *Lives of the Fathers*, page 661, tells us that Chrysostom baptized three thousand converts in a single day (which would be at the rate of three a minute for seventeen hours), and yet Chrysostom baptized by immersion. *Todd*, in his *Life of St. Patrick*, page 449, tells how St. Patrick "baptized many thousands on that day," which baptism was by immersion. In *Patrologia Latinæ*, volume 125, pp. 1159-62, we are told about Reminquis immersing, in one day, Clovis, King of France, and "from his army three thousand men were baptized, without counting women and chil-



dren." In *Fabyan's Chronicles*, page 96, in *Henry's History of England*, volume iii., page 192, and in *Patrologia Latinæ*, volume 77, page 951 and volume 80, page 79, we are told about St. Augustine immersing ten thousand people in one day in the river Swale, near York, with the help of other administrators. In *Cambden's Britannia*, volume 3, page 257, we read about Paulinius baptizing ten thousand Saxons in one day in the same river Swale, with the help, no doubt, of other administrators. In *Dean Stanley's History of the Eastern Church*, page 291, he tells of thousands being immersed in one day at Kieff in Russia. The Baptists, in modern times, have immersed nearly a thousand people in India in a few hours' time, several administrators being employed.

In TAYLOR'S APOSTOLIC BAPTISM are given a number of what he claims to be very ancient paintings which are supposed to represent baptism by sprinkling or pouring. Chrystal (Episcopal), in his *History of the Modes of Baptism*, shows, first, that Mr. Taylor does not give *any* proof except his mere assertions that the pictures are ancient. Second, aspersion and affusion are opposed to *all* of the writings, rubrics, confessions of faith, councils, etc., of the ancient church. Third, the plates represent Christ as baptized by different methods, some by aspersion, others by immersion, and still others partly



by immersion and partly by aspersion. Some of them must, therefore, be wrong, and we know that *all ancient testimony* is to the fact that He was baptized by immersion. Fourth, several of the plates represent the administrator in military uniform, and therefore must be examples of lay-baptism, which, like pouring, was resorted to only in case of necessity—in clinic baptism. If these are ancient pictures they can only represent clinic baptism. Fifth, *the only one of the plates* (plate xii.) *which purports to come from the catacombs is for immersion.*

BROOKE FOSS WESTCOTT. *Gospel of the Resurrection*, chapter i., § 60, page 114.—“Baptism, again, was regarded as embodying the teaching of the same facts: ‘We are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ So thoroughly was faith in the resurrection of Christ inwrought in the mind of the first Christians that the very entrance into their society was apprehended under the form of the resurrection.”

WEISS. *Life of Christ*, chapter viii.—“This figurative act, which portrayed through immersion the complete disappearance of the old nature, and by the emerging again the beginning of a totally new life.”

ARTHUR PENRHYN STANLEY, D.D., Regius Professor of Ecclesiastical History at Oxford University and Canon of Canterbury. *Sinai and Palestine*.—"Ablutions in the East have always been more or less a part of religious worship, easily performed and always welcome. Every synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain or basin for lustrations in its courts. . . . There began that sacred rite which has since spread through all the world, through the vast baptisteries of the southern and oriental churches, gradually dwindling to the little fonts of the north and west; the plunge beneath the water diminishing to the few drops, which, by a wise (?) exercise of Christian freedom, are now in most churches the sole representative of the descending river [Jordan]."

DR. HADLEY. *Congregational Lectures, volume x., page 309*.—"I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion. Of this there can be no reasonable doubt whatever."

GOMARUS. *Opera. Dispu. Theol., Dispu. xxxii., § 5*.—"Baptismos and Baptisma, signify the act of baptizing: that is, either plunging alone; or immersion and the consequent washing."

HORNBECK. *Socin. Confut., l. iii., c. ii., § 1, tom. iii.*—"We do not deny that the word baptism

bears the sense of immersion; or that, in the first examples of persons baptized, they went in the water and were immersed; or that this rite should be observed where it may be done conveniently and without endangering health."

VOSSIUS. *Disput. de Bap., Disp. i., thes. i.*—*"Baptizein, to baptize, signifies to plunge."*

VOSSIUS. *Disput. de Bap., Disp. i., § 6.*—"That John the Baptist and the apostles immersed persons whom they baptized, there is no doubt (Matt. iii. 3, 6, 16; John iii. 23; Acts viii. 38). And that the ancient church followed these examples, is very clearly evinced by innumerable testimonies of the Fathers."

ROELL. *Expl. Epis. ad Eph., ad cap. iv., 5.*—"Baptism, from *bapto*, signifies immersion."

DEYLINGUIS. *Obs. Sac., pars iii., obs. xxvi., § 2.*—"The word *baptizesthai*, as used by Greek authors, signifies immersion and overwhelming."

DONZIUS. *De Bap. Pros. Jud., § 1.*—"Baptismos, baptisma, and baptisis, denote plunging, or dipping; also washing, or a bath."

REISKIUS. *Disser. de Bap. Judæorum, cap. i., § 1.*—"To be baptized signifies, in its primary sense, to be immersed."

C. BULKLEY. *Economy of the Gospels, page 481.*—"As to the formal and exact nature of the action or outward solemnity itself, it plainly appears

to consist in immersing or plunging the whole body under water. This, as it stands both opposed to sprinkling and pouring according to all the observations that I have had an opportunity of making, appears to be the *proper* and *distinct*, the *constant* and *invariable*, meaning of the word in the original Greek."

DE COURCY. *Rejoinder*, pages 265 and 256.—"I grant that the word signifies to dip, and that the ordinance might have been administered by immersion in the ancient church."

DR. PORSON, the famous Greek scholar, said in a conversation with Dr. Newman (see *Newman on Baptism*, page 20).—"The Baptists have the advantage of us. *Baptizo* signifies a total immersion."

S. BRUDER. *Oriental Customs*, volume ii., page 296.—"As the Greek name itself indicates, the person to be baptized was wholly dipped in the water."

ELSLEY. *Annotations on Mark vii.* 4.—"*Baptizesthai* 'properly imports immersion.' "

RHEINHARD. *Ethics*, vol. v., page 79.—"In sprinkling, the symbolical meaning of the ordinance is entirely lost."

D. A. SCHOTT. *Translation*, John i. 25, 26, 28, 31 and iii. 22.—"Why then dost thou immerse?" "I indeed immerse in water." "Where John was immersing." "Therefore came I immersing in water." "And there abode with him, and immersed."

J. GLYDE. *On Baptism*, pages 9, 10.—“Except in cases of sickness, where sprinkling was substituted for it, immersion, regarded as being the most exact and complete fulfillment of the command of Christ, was the only mode of administering baptism for many centuries.” Page 25.—“The word baptize, in many places in the New Testament, and in most passages in which it is found in the Septuagint, Josephus and other Greek writers, signifies to immerse or dip. This was doubtless the original and common meaning.”

PROF. J. H. GODWIN. *Christian Baptism*, page 25.—“To dip is to put into water, etc., for a short time; but *baptizo* denotes to put or keep under water for a considerable time in any way.” [Note.—This professor certainly *overdraws* the mark in his effort to make a case against immersion.]

PROF. WILSON. *Infant Baptism*, page 96.—“Let the baptizing element *encompass its object*; and in the case of liquids, whether this relative state has been produced by immersion, affusion, overwhelming, or in any other mode, Greek usage recognizes it as valid baptism.” [Note.—We believe that the professor is correct in saying that the *immersion* is the central or essential idea of *baptizo*, without regard to the manner in which it is performed. But with regard to liquids, every example in classic Greek, so far as we are aware, represents the object

as dipped into the liquid, and never as overwhelmed by it.]

DR. HALLEY. *Congregational Lectures, volume x., page 275.*—"We believe that *baptizo* is to make one thing be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. A body placed in a tomb, or a man shut in a house, is not strictly baptized; but a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized." *Page 288.*—"It may be said that men were baptized into Moses, baptized into Christ, baptized into His death, baptized into the name of the Father, and the Son, and the Holy Ghost; which expressions, if literally translated, would be, *immersed into Moses, immersed into Christ, and so on.*"

A. CARSON, LL.D. (Baptist). *Baptism in Its Mode and Subjects, page 242.*—"Without immersion it is not the ordinance at all: it may be a very solemn ceremony, but it is a ceremony of human invention. It may be believed by the Lord's people to be an ordinance of Christ; but this does not make it an ordinance of Christ."

INGHAM (Baptist). *Handbook on Baptism, section ix., page 106.*—"The Greek word *rhaino, rhain-tizo*, to sprinkle, and their compounds; also *cheo*, to pour, and its compounds, are translated in conjunc-

tion with *epi*, upon, not with *en*, in; whilst *baptizo* is translated in connection with *en*, in, and *eis*, into, but never with *epi*, upon."

M. MORUS. Quoted by *Ingham in Handbook on Baptism*.—"Baptism was formerly celebrated by plunging the whole body in water, and not by casting a few drops of water on the forehead: that representing the death and resurrection much better than this."

VENEMA. *Diss. Sac., b. ii., c. xiv.*—"The rite of immersion, in which way it used to be administered by the apostles and first Christians."

RAVENELLUS. *Bibliotheca*, sub voce, BAPTISMUS. "In the first institution of baptism, when adult persons were chiefly baptized, and that in a warm country, immersion was used, as appears from Matt. iii. 16; Acts viii. 36, 38, 39; Rom. vi. 4, 5. But in the present age, in which infants are generally baptized, and that in cold countries, aspersion is used."

JURIEN. *Past. Let., Let. vi., page 42.*—"Because baptism was then administered by immersion."

MOMMA. *De Statu. Eccle., tom. ii., c. iv., § 193.*—"They were wont to go down into the water. Philip and the eunuch went down into the water."

TILENUS. Quoted in *Booth's Pæd. Ex., volume i., page 14.*—"The ceremony in baptism is threefold: immersion into water, a continuance under the water, and a rising out of the water."



CLIGNETUS. *Thesau. Dispu. Sedam.*, tom. i., p. 769.—“In the primitive times, persons baptized were entirely immersed in water.”

P. MARTYR, the reformer, in *Westlake on Baptism*, page 28.—“As Christ, by baptism, hath drawn us with Him into His death and burial, so He hath drawn us out into life. This doth the dipping into the water, and the issuing forth again signify, when we are baptized.”

JESSE B. THOMAS, D.D. (Baptist). *Mould of Doctrine*, chapter iii., shows that Christ's death and resurrection are the two great central truths of Christianity, and that the former is typified in the Lord's Supper and the latter in baptism (by immersion).

THE RITUAL OF THE COPTIC CHURCH (the Church of Alexandria and of the Ethiopians), in the *Order of Baptism*, directs: “Then he is to place the infant in the font, and is to apply some of the same water with his hand upon its head and is to say thrice, ‘N. is baptized in the name of the Father, and of the Son, and of the Holy Ghost. Redeemed by the blood of Christ, the child attains the freedom of the adoption which belongs to the sons of our heavenly Father, so that he may be a joint-heir with Christ, a temple of the Holy Ghost, now and forever.’ But while saying these words, the priest shall thrice immerse the candidate, burying thrice in the



water the guilt of original sin. He signifies also the three days' burial of Christ and His resurrection." A note in the Rubric adds:—"And if any child of this number be weak, he shall sprinkle water over the whole of his body (*aquam aspergat super totum corpus ejus*)."

THE ORDER OF BAPTISM IN THE RITUAL OF THE CHURCH OF THE CHALDEANS, NESTORIANS AND MALABAR CHRISTIANS, directs:—"Then shall the priest receive the child from the hands of one of its relatives, and he shall proceed to the baptismal waters and shall immerse it, placing one of his hands on its head, and saying, I baptize thee, N., servant of Christ, in the name of the Father. Let them respond, Amen. And of the Son. Let them respond, Amen. And of the Holy Ghost, forever. Let them respond, Amen."

THE OLD GOTHIC MISSAL reads:—"We pray our Lord God that He will sanctify this font, so that all who will descend into this font may receive through the washing of the blessed laver, the remission of their sins."

ANCIENT LITURGIES. *Chrystal, History of the Modes of Baptism, chapter iv.*—"The universal church of Christ, in the ancient liturgies which she has handed down, constantly refers to Christ's baptism in the Jordan, to His *ascent*, and to His *descent*. He who wishes to scan them will find

them adverting to the baptism of our Lord. The fullest exhibition of them is in Asseman's *Codex Liturgicus*, but the author of *Oxford Tract 67* translates parts of some of them, among which may be found references to the mode. See, the same, New York edition, page 226, and what follows. The Gelasian, Gregorian, Roman, that of Chelle, unite in representing Christ as 'baptized *in* Jordan.' The Armenian speaks of His 'descending into Jordan.' So the Coptic, 'descending into Jordan,' in two places. So the Maronite, 'Christ went down and baptized therein,' 'in Jordan,' 'in the river Jordan.' Malabar, 'in the river Jordan.' Apostolic revised, and Apostolic by Severus: 'John mingled the waters of baptism, and Christ sanctified them, and descended, and was baptized in them. When He ascended out of the waters,' etc.

"Apostolic of James of Edessa: 'Thou wert baptized and ascended out of the waters.' 'Who went down and was baptized of John in Jordan.' 'The church saw Christ in the river Jordan.'

"Jerusalem: 'The creator of all creatures was baptized and ascended out of the waters.'

"Jerusalem: 'He . . . typified to us in His baptism the mystery of His death and resurrection.'

"Jerusalem: 'The Son of God was washed and ascended from the waters.'

"Apostolic by Severus: 'By thy holy baptism;

by thy descent into the waters, Thou turnest the people from the error of idols.' 'Who in the river Jordan wert baptized by John.'"

PETER LOMBARD, Italian theologian, 1100-1164. *Sentent. lib. 4, Dist. 3:1*.—"Baptism is called a dipping in (*intinctio*), that is, a washing of the surface of the body."

MILTON, the great poet, in *Paradise Regained*, represents Christ as immersed in baptism:

"I saw  
The prophet do Him reverence, on His rising  
Out of the water, heaven above the clouds  
Unfold her crystal doors, thence on His head  
A perfect dove descends, whate'er it meant."

And, again, Christ is made to say:

"But as I rose out of the laving stream  
Heaven open'd her eternal doors."

URNER. In *Wall on Bap.*, page 39.—"In the apostolic age, baptism was by immersion, as its symbolic action shows."

S. BROMLEY. *Life of Christ*.—"Now, while going out of the water (in which He had doubtless been immersed) in the act of prayer, the heavens opened above His head," etc.

D. ROGERS. In *Dr. Russel's Just Vind. of Doc. and Prac. of John, Epist. Dedi.*, page 5.—"None of old were wont to be sprinkled; and I confess myself unconvinced by demonstration of Scripture for infant's sprinkling. It ought to be the church's part

to cleave to the institution, which is dipping, and he betrays the church, whose officer he is, to a disorderly error, if he cleave not to the institution, which is to dip. That the minister is to dip in water, as the meetest act, the word *baptizo* notes it: for the Greeks wanted not other words to express any act besides dipping, if the institution could bear it. What resemblance of the burial or resurrection of Christ is in sprinkling? All antiquity and Scripture confirm that way. To dip, therefore, is exceeding material to the ordinance; which was the usage of old, without exception of countries, hot or cold."

DR. WOODS. In *Hinton's History of Baptism*, page 36.—"Our Baptist brethren undertake to prove from ecclesiastical history that immersion was the prevailing mode of baptism in the ages following the apostles. I acknowledge that ecclesiastical history clearly proves this. And I am very willing to acknowledge, also, that immersion might be one of the modes of baptism, and perhaps the prevailing one, used in the time of Christ and the apostles, and the Christians in the following ages probably derived it from them."

MR. BOOTH. In *Ingham's Handbook on Baptism, Part I., section xiii., § 12.*—"I do not indeed recollect so much as one learned writer in the whole course of my reading, who denies that the primary sense of the term is to *dip*."

PROF. MOSES STUART, the famous Congregation-  
alist, one of the leading Bible scholars and critics.  
On *Baptism*, page 359, after quoting a number of  
the early Fathers, says:—"But enough. It is, says  
Augusti, a thing made out, namely the ancient prac-  
tice of immersion. So, indeed, all the writers who  
have thoroughly investigated this subject conclude.  
I know of no usage of ancient times which seems to  
be more clearly and certainly made out. I can not  
see how it is possible for any candid man, who ex-  
amines the subject, to deny this."

BIBLICAL REPOSITORY, page 662.—"In what man-  
ner, then, did the churches of Christ from a very  
early period, to say the least, understand the word  
*baptizo* in the New Testament? Plainly they under-  
stood it as meaning immersion." *Biblical Repository*,  
1833.—"*Bapto*, *baptizo*, mean to dip, to plunge, or  
immerse into a liquid. All lexicographers and critics  
of any note are agreed on this."

## XXIV.

### CONCLUSIONS.

I. BAPTIZE is the English form of the Greek verb *baptizo*. *Baptizo* always implies an *immersion*, either by dipping into or by overwhelming with an element of some kind; but primarily it means *to immerse* in water. All of the standard dictionaries, lexicons, encyclopedias, commentaries, histories, early Christian writings, classic Greek writings, different versions of the Bible, and all impartial scholars, are agreed concerning this, as nearly, perhaps, as on any other subject. No English word that does not express immersion can be substituted for *baptizo* in the Bible or in Greek literature of any description. Therefore, JESUS COMMANDED IMMERSION.

II. Baptism, as a Christian ordinance, was originally instituted to typify our death to sin and resurrection to newness of life (Rom. 6:3, 4; Col. 2:12). It is also a figurative washing away of sin (Acts 22:16), a type of Christ's death and resurrection (Rom 6:4, 5), and a public "putting on" of Christ or declaration of our faith in Him (Gal. 3:27).

III. Very early in the history of the church outward forms and ceremonies began to take the place of real spiritual life and power, and this led to the teaching that men were regenerated by means of baptism and the Lord's Supper. The doctrine of baptismal regeneration became the general teaching of the Catholic Church; and the Christian writings, from the third century forward, are fully impregnated with this doctrine. It is still the teaching of the Roman, the Greek, the English, the Lutheran and, to a certain extent, of most of the Protestant churches which practice infant baptism.

IV. After baptism and the Lord's Supper came to be regarded as the means of salvation, anxious parents were afraid to have their infants, or even their sick, die unbaptized, for fear that they would be lost. Children were baptized at an earlier and earlier age, until it became the general custom in the Roman Catholic Church for the midwives to baptize them at the very earliest moment possible, and this is still the custom in cases where it is thought that the child may not live. Several centuries ago a learned Italian physician wrote a scholarly work to show how a child might be baptized previous to its birth in extreme cases of necessity. The communion was also forced upon little infants, as it is to this day in the Greek Church. Bishop Jeremy Taylor informs us that it was only the fear that by

"puking up the symbols the sacrament would be dishonored" that led to the discontinuance of infant communion in the Roman Catholic Church. Many of the Protestant churches, like the Church of Rome, practice infant baptism. Some of them baptize the infants in order to regenerate them, and others baptize them because they regard them as already regenerate. Infants are said to be christened—that is, made Christians—when baptized.

V. The doctrine of baptismal regeneration also led to the teaching that water baptism took the place of circumcision, and this teaching has furnished a pretext for infant baptism since very early times—for were not infants circumcised when eight days old? The Bible, everywhere, makes circumcision a type of regeneration, and nowhere connects it with water baptism, but if men are regenerated by water baptism, then, of course, circumcision and water baptism are intimately connected.

VI. The belief that men were regenerated by baptism also led to sprinkling and pouring. In the third century, the doctrine of baptismal regeneration had become so general that sick people, when converted, were often baptized immediately, for fear that they would die unregenerate. It was found inconvenient to immerse the sick, and sprinkling was invented to accommodate them. Water was poured all over the body so as to resemble an immersion.



But even this form of baptism was considered so unsatisfactory that Eusebius, the early church historian, questions whether it could rightly be called baptism. Persons baptized in this manner were not admitted to holy orders. The first case of pouring on record is that of Novatus in the third century.

VII. Immersion continued to be the general mode of baptism for more than a thousand years. Infant baptism became more general in the twelfth and thirteenth centuries, and finally the baptism of believers became almost a thing of the past. It was found inconvenient to immerse infants, especially after trine-immersion became general, and the Western church at last decided to allow sprinkling or pouring for baptism. Theologians reason that if affusion was valid in the case of sick people, that is, in *clinic baptism*, it would be also in the case of infants. The first legal permission to employ sprinkling or pouring in baptism was obtained from Pope Stephen III., by the monks of Cressy in France, when he fled to that country for protection, in the eighth century. The first law in favor of sprinkling or pouring was enacted by the Council of Ravenna in 1311. This council placed affusion on an equality with immersion in baptism. At the Council of Florence in 1439, the monk Gregory, who championed the cause of the Western church against the Greek Church, which accused the Roman Cath-

olic Church of changing the mode of baptism, gave as the reason for the Roman Catholic Church changing the form of baptism: "We can not teach them [the infants] to hold their breath, nor can we prevent the water from going through their ears, nor can we close their mouths." Thus it will be seen that infant baptism led to sprinkling and pouring, as ordinary modes of baptism, in the Western churches. The Eastern churches still retain the ancient mode of immersion.

VIII. Although sprinkling and pouring became very common after the Council of Ravenna, it was different from modern sprinkling and pouring. Both Catholics and the early Lutherans placed the child in the font, often immersing all except the head, and then water was sprinkled or poured over the head and body so as to complete the form of immersion. The Ambrosian form of immersing all except the face is still practiced at Milan, in Italy. In England the child was immersed, first on one side, and then on the other, and finally with face downward. Sprinkling or pouring is only allowed in the Church of England, in the case of sick or weak infants, to this day, according to the Rubric, but the general practice is affusion. The ancient fonts for immersing infants may be seen at St. Michael's Church, Mottram, near Manchester, and in other churches and museums of England. The

still more ancient baptisteries for immersing adults also exist in many places in Europe. The first ritual which prescribed pouring or sprinkling only seems to have been Calvin's "Form of Baptism." It is probable that pouring and sprinkling, in the modern sense of those terms, originated with Calvin and his followers. Before Calvin's time water was sprinkled over the entire body to resemble an immersion.

IX. With regard to trine-immersion, we find that it has been the general custom of both Eastern and Western churches from very early times, but that it has never been regarded as essential, except by a few popes, councils and individuals. Single immersion has always been regarded as genuine and Scriptural baptism, and its validity has almost always been recognized by both Eastern and Western churches. Tertullian acknowledges that trine-immersion is somewhat more than the Scriptures required, and early writers seldom claim Scriptural or Apostolic authority for it. Pope Gregory, in his letter on baptism, to Leander, says:—"The reason why we use three immersions at Rome is to signify the mystery of Christ's three days' burial," and this is the reason generally given by early writers. We believe that trine-immersion originated during the great controversy about the Trinity, which took place in the early church. If Jesus had intended triune immersion He would naturally have commanded the

disciples to baptize in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost, instead of into one name. Again, we would hardly read, in Acts, about people being baptized "in the name of the Lord Jesus" if trine-immersion was intended. But the strongest evidence against trine-immersion is that baptism is a type of *one* death to sin, and *one* resurrection to newness of life. Trine-immersion is difficult for some people to endure, it does not symbolize conversion as well as does single immersion, and there is no more Scripture, tradition or authority for it than for the doctrine of baptismal regeneration. *Baptizo* is used for a single immersion all through the classic Greek writings.

X. With regard to infant baptism, we find that although heathen nations may have sprinkled or poured infants, when naming them, long before the time of Christ, Jesus prescribed baptism (immersion) only for believers, and there is not one particle of evidence to show that infants were baptized in the first two centuries after Christ. The fact that households were baptized on several occasions proves nothing. There are far more households without infants than with them. We are expressly informed in the Scriptures that the household baptized in one instance "believed" in Christ, and in the other instance it seems to have been the household

(servants, etc.) of an unmarried woman or widow that was baptized. Jesus seems to have blessed the children and sent them away without baptizing them. The doctrine of baptismal regeneration evidently gave rise to infant baptism, but the baptism of infants did not become general for many centuries after Christ.

XI. Many passages in the Bible can only be clearly understood by regarding baptism as an immersion. This is true of Rom. 6:3, 4 and Col. 2:12, which describe baptism as a burial. It is also true of those verses that describe the going down into and the coming up out of the water, in baptism. The expressions "baptized in [Greek *en*] Jordan" and "in [*en*] the Holy Spirit," and Jesus' baptism or overwhelming with suffering (Matt. 20:22) are also made clear. We also understand from Mark 7:4, 8, where *baptizo* is translated *wash*, that it was not for eating with unwashed or soiled hands that the Pharisees found fault with Jesus, but because He had not plunged or dipped them in the ceremonial way. We no longer have Jesus' example for eating with soiled hands. Mark 7:4 is no longer tautology when we read it, "The Pharisees except they wash [*niptō*] eat not, and when they come from the market, except they immerse [*baptizo*] they eat not." We can understand why Peter says that the flood was a figure or type of baptism (1

Pet. 3:21) when we consider that as the flood buried the sinners and the righteous were borne above it, so in baptism the old nature is buried (in a figurative sense) and the new nature is saved from the watery grave, as Noah was saved from it by the ark—we are saved, not by the burial of the old life, but by the resurrection of the new life. 1 Cor. 10:2 is made clear when we understand that Israel was immersed in the cloud and in the sea, the sea on either side and the cloud overshadowing them, but it is hard to imagine the glory-cloud of God's presence sprinkling or pouring them, even if the sea should do so, which is also improbable. Surely baptize does not mean *sprinkle* here, and *pour* in another place where the baptism of the Spirit is mentioned, and it can not very well mean pour in this place (1 Cor. 10:2), nor can it mean *sprinkle* where the baptism of the Spirit is mentioned. Finally, that difficult passage, 1 Cor. 15:29, is made very simple when we regard baptism as immersion, and paraphrase it thus: "Else what shall they do who are baptized in the likeness of death and burial? If the dead rise not at all, why are they baptized in the likeness of a burial and resurrection?" This is the simplest interpretation of the verse, as suggested by Knatchbull, the great scholar and commentator.

XII. We do not believe that immersion will ever be restored in the churches which practice in-

fant baptism. Infant baptism caused the Western churches to abandon the ancient mode of immersion after it had been practiced for a thousand years, and it is not likely that a custom abandoned in the face of such powerful testimony and centuries of antiquity in its favor will ever be restored so long as the causes exist which led to its discontinuance. Nor have we any desire to see infant immersion practiced. We would even desire to see it cease in the Eastern churches. Immersion was clearly prescribed for people old enough to hold their breaths when being immersed, and it is certainly an unnecessary hardship in the case of infants, who have no death to sin or resurrection to newness of life to typify. We are in favor of all Christians leaving off the ordinance of baptism entirely, as our Quaker and many of our Salvation Army brethren do, or else restoring it to its original simplicity as a symbol of death to the old life of sin and resurrection to the new life of holiness.









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